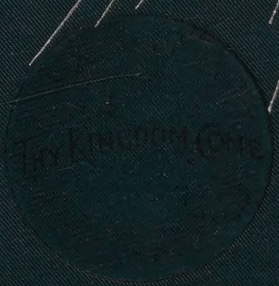
VOL I

The Missionary Year Book



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THE

MISSIONARY YEAR-BOOK

FOR

1889-90

CONTAINING HISTORICAL AND STATISTICAL ACCOUNTS OF

THE PRINCIPAL

Protestant Missionary Societies

IN

America, Great Britain, and the Continent of Europe:

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UNITED THEOLOGICAL SEMINARY
JUN 27 1958

PREFACE.

WHEN a "Hand-Book" of Missions was in course of preparation in connection with the Centenary Conference on Protestant Missions of the World, in London, in 1888, the writer suggested to the parties in England, having the matter in charge, that it be prepared with a view to becoming the first of a series, to be published as a *Year-Book* of Missions, he having for some years so far recognized the need of such a series, as to have been only deterred from attempting its preparation, by a pressure of other duties.

In response to the communication a letter was received, saying:

"We are much obliged for your valuable suggestion in reference to future editions. Our action in the matter must greatly depend upon the demand for the book. * * * Whether the sale of the present edition will warrant the continuance of the work as an annual, time only can tell. The difficulty is that those interested in Missionary work are, as a rule, indifferent to the operations of any Society excepting that belonging to their own denomination. If our Hand-Book helps in any way to break down this feeling, the labor spent in preparing it will not have been in vain."

Perhaps, in America, this exclusiveness of interest was not so great; and if it was justly estimated for Great Britain, it is a matter of gratification that a change has been wrought which warrants the publication of this volume. The "Hand-Book" itself, as was hinted in the correspondence, has doubtless contributed to increase the desire for interdenominational acquaintance. The General Missionary Conference certainly has stimulated the desire, on the part of all branches of the Christian Church, to become more widely informed concerning the entire work of Protestant Evangelistic labor, whether of one denomination or another, and whether among Pagans, Moslems, Jews, Roman Catholic or Greek Catholic communities. There is reason for gratitude that there is this increasing tendency amongst Christians, to observe, in the best sense, the Apostolic injunction: "Look not every man on his things, but every man also on the things of others."

Preface.

It was not till late in the year 1888, that details for the publication of the present volume, simultaneously in England and America, and of the authorship of the text pertaining to the American Societies, were settled. This left a very brief period for the preparation of that part of the volume, as it was necessary it should be completed by the end of December. It also rendered it impossible that the copy should have the advantage of revision by the Secretaries of the several Societies.

Had the part of this volume devoted to the review of the work of American Societies been prepared solely with a view to the American Churches, the plan of it would have allowed of greater emphasis being given to Evangelistic labor in Roman Catholic countries; and that may be done in future editions, as, among us, this is estimated to be as vital missionary work as any other. But the plan adopted for this volume was to give prominence to work among heathen and Moslems. This involved tedious work in reconstructing the official tables of most of the Societies, and, while prepared with care, these may not be faultless.

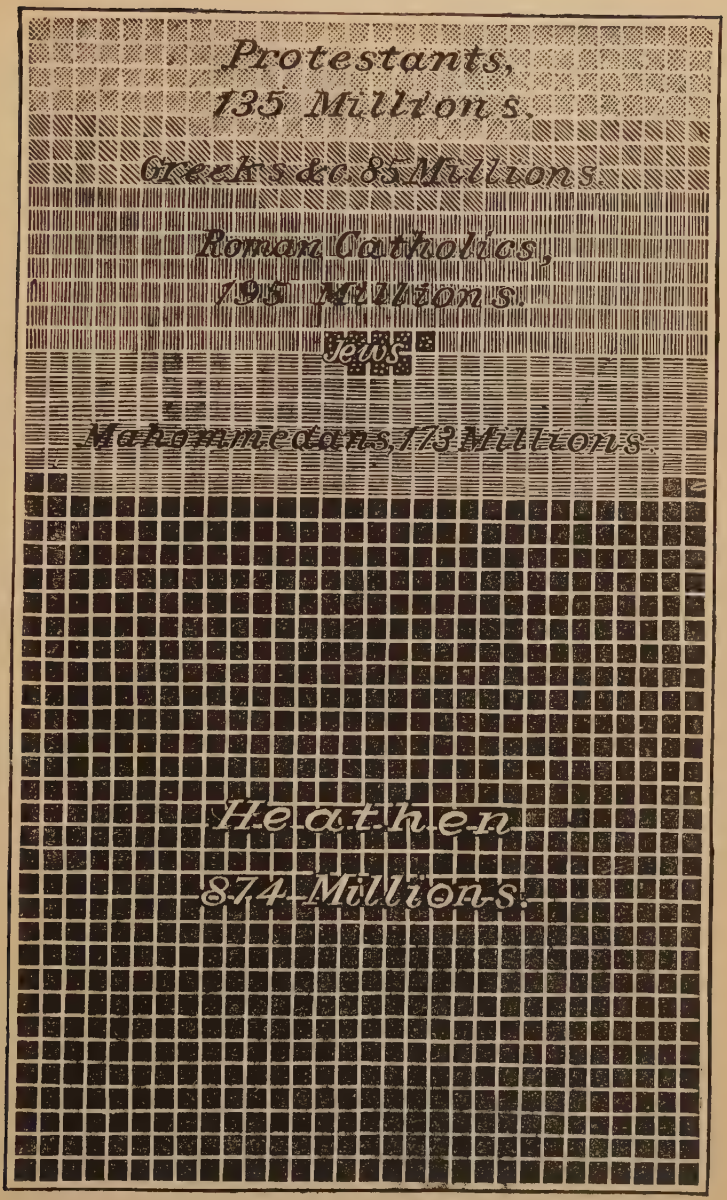
It may be, that some Societies having a small work in foreign countries, have been omitted from reference; but, if so, it is because of inability to secure information concerning them. Mention might have been made of a number of organizations which seek to prepare candidates for foreign mission service, the several Training and Medical Schools; and of others, like "The International Missionary Union," which seek to increase the zeal and intelligence of all; but the limits of the volume restricted the compiler. It is not easy to "crush Olympus into a nut-shell."

Several maps and comparative diagrams have been added to the American edition, hoping they may be helpful to missionary workers and pastors.

Grateful acknowledgment is cheerfully made of indebtedness to officers of Missionary Societies, who, as a labor of love, sometimes at inconvenience and with great painstaking, and always with cheerful promptness, have contributed to the data, or otherwise facilitated the preparation of this part of Volume I. of the *Missionary Year-Book.*

J. T. GRACEY.

202 Eagle Street, Buffalo, N. Y.



Each Square represents One Million Souls.

Population of the World about 1,470,000,000.

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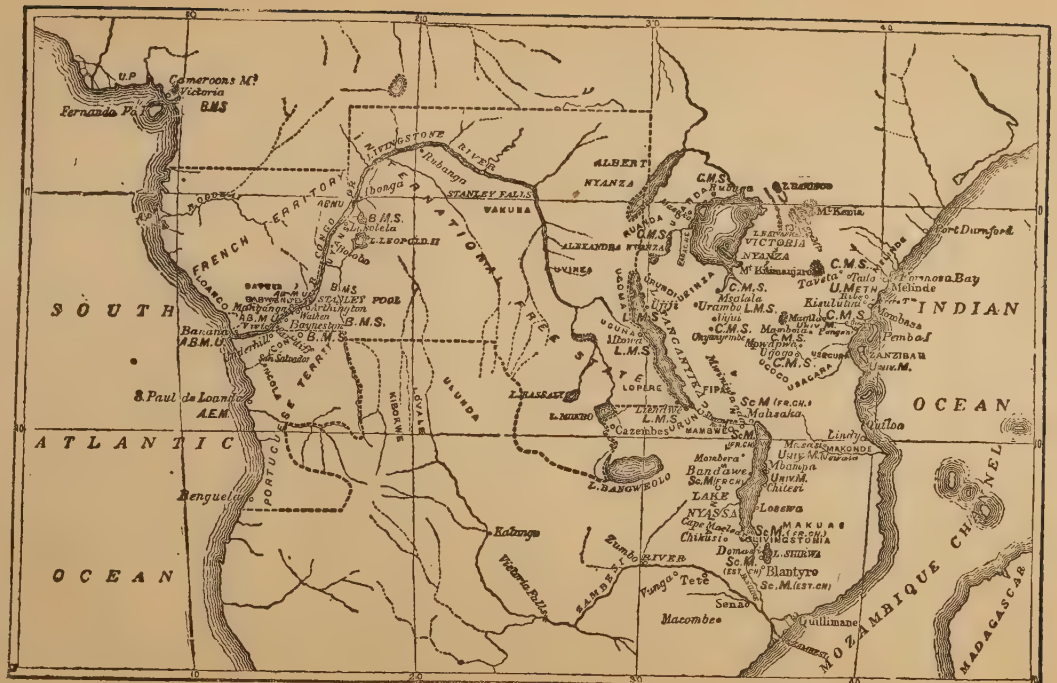

MISSIONARY MAP OF CENTRAL AFRICA, INCLUDING THE LAKES AND CONGO DISTRICTS.

MAP OF
CHINA & JAPAN
[By permission from the Report of the British and Foreign Bible Society.
English Miles.
100 East of Greenwich
MONGOLIA
MANCHURIA
CHINA
SEA
SEA OF JAPAN
PACIFIC OCEAN
EMPIRE OF JAPAN
TIBET
SIAM
HWANG-HAE OR YELLOW SEA
TUNG-HAI OR EASTERN SEA
FORMOSA
Liu-kiu or Lu-chu Is
Magico-sima Is
KIRIN
Mukden
Tumen R.
YEZO
Hakodadi
Sanghr Str
Niigata
YEDO (TOKIO)
Yokohama
Simoda
Osaka
Nagasaki
Kagoshima
Quelpaert
Corea
Port Hamilton
Kiang-nan
Shanghai
Nankin
Ningpo
Fuchau
Amoy
Canton
Kelung
Tai-wan
Takow
Hong-Kong
Cha-kiang R.
Hanoi
Tong-king
Gulf of Tong-king
Kien-chau
HAI-NAN
Shan States
Bhamo
Tropic of Cancer
Pak-hoi
Lake Tali
Ching-tu
Su-chau
Si-ngan
Kai-fong
Han-kow
Ta-tung
Pe-chi-li
Gulf of Pe-chi-li
Ping-yang
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Ping-yang
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Yun-nan
Yun-nan
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Ho-nan
Gan-kiang
Ru-peh
Hu-peh
Hu-nan
Kiang-si
Fuh-kien
Che-kiang
Kiang-su
Shan-si
Chi-li
Kan-suh
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Kwei-chau
Yun-nan
Kwang-si
Tung-king
Ta-tung
Yang-tsze-kiang
Hoang-ho
Yellow R.
Si-kiang
Min R.
Han R.
Kan-kiang
Wei-ho
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General Map of India.

INTRODUCTION:

WITH NOTES ON ALLEGED MISSIONARY FAILURE.

THE present YEAR-BOOK is in part a re-issue of the *Handbook of Foreign Missions* published in 1888; with large additions and alterations, and with statistical information brought down to the latest available date. Most of the sections have been specially prepared, and nearly all of them have been revised by the Secretaries of the different Societies: and the chapters on American Missions have been furnished by the Rev. Dr. J. T. Gracey, of Buffalo, N. Y., President of the *International Missionary Union.* For much useful information, incorporated with other matter throughout the volume, the Editors are also indebted to the Rev. John Mitchell, B.D., of the English Presbyterian Church, Chester, who has devoted much time and pains to the preparation of a complete list of Missionary Societies in Great Britain and Ireland.

Perhaps there never was a time when the Missions of the Church have aroused a more intelligent and solicitous interest than at present. No doubt, this interest has been greatly quickened by the Missionary Conference held in London, June 1888. The representatives of many Societies and of many lands were then brought face to face. There was much discussion of principles, much comparison of plans; information and explanations were freely given, difficulties and discouragements, mis-

takes and failures were candidly confessed: new enthusiasms were enkindled; there was a marked awakening of the spirit of prayer. The result has been to inspire a deeper belief than ever in the obligation of the work and in the promise of the Master; while closer and holier bonds of fellowship have united multitudes of fellow-workers from various Christian communities and from far-separated fields of labour. The Report of the Conference is a cyclopædia of missionary information; it also gathers up and presents the thoughts of many minds on almost every topic connected with the advancement of the Kingdom of Christ among men.

It was only to be expected that with this increased interest in missionary enterprise there should also arise new questionings and criticisms from the doubting and the unfriendly. From many quarters the work has been disparaged; prevailing missionary methods have been challenged; the warfare of the Church with heathendom, carried on through almost a century, has been pronounced 'a failure.' Nor is the attack only from the side of unbelief. Some who profess to believe in Christ would still place Christian missions upon their trial, or would at least suggest that the churches have wrongly read His great command to 'go and make disciples of all the nations.'

In view of such allegations, and of the difficulties felt by many earnest and enquiring minds, it seems important to consider what success and failure really mean.

It must be borne in mind, at the outset of any such enquiry, that the law of Duty stands before any question of failure or success. Obligations are not to be measured by results; and the degree of our obedience cannot be tested by the consequences of our work. All that we have to do is to

ascertain, and in faithful simplicity to follow, the will of the Master. Once to a prophet it was said, 'Thou shalt speak My words unto them, whether they will hear or whether they will forbear.'

Another truth to be remembered is that delay is not failure. 'The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.' It is true that the husbandman has his calendar, and can tell with some exactness how long his patience must be exercised; whereas we know not the seasons that in their course are to bring the great harvest of the world. Of this, nevertheless, we are assured, that 'the Lord is not slack concerning His promise, as some men count slackness.' What appears to us delay not only tests the Church's faith, but prepares for the final issue. This the analogy of all Divine working confirms. Men of science tell us of the long geologic ages which elapsed before God looked upon the creation, and pronounced it 'very good.' We know what generations of hope deferred reduced the ancient Church almost to despair, before 'the fulness of the times' appeared. What wonder that we sometimes should cry, 'Lord! how long?' But as in these cases, could we see all, we should assuredly discern that not an hour has been wasted, that the most apparently inactive season has been a time of real preparation, that there has never been a mysterious disappointment, or strange disaster, or unexpected catastrophe, which has not contributed its share to the consummation; and that even when the Church was readiest to say, 'I have laboured in vain, and spent my strength for nought and in vain,' it might have added in triumphant confidence, 'yet surely my work is with Jehovah, and my reward with my God.'

Again, failure in one direction may lead to success in another. There are great lessons to be learned even from abandoned mission-fields, and from the disappointments of noble men like Bishop Mackenzie in the African Highlands, and Captain Allen Gardiner in Tierra del Fuégo. To the Churches, as to individuals, the most salutary experiences are often brought by their very mistakes. It may seem a paradox to say so, but it is nevertheless true that the history of Missionary Failures, could it be honestly written, would often be the most instructive introduction to the history of Missionary Success.

But already there are facts all over the mission-field which may encourage us, as certainly as the first green blades of early-springing corn forecast the coming harvest. We are not to limit the work of the Divine Spirit to the actual membership of the churches, or the number of apparent conversions, from year to year. These indeed are the signs of progress which the faithful missionary longs and delights to see; but there are others, less manifest, yet as truly hopeful, which may exist when these are withheld. A recent critic, after dwelling upon the smallness and apparent decline of certain missionary churches in India, goes on to add that 'there never was a nation more ripe for Christianity than India.'[1] What has made India ripe? Has it not been the blessing of God on missionary labours, undermining the foundations of the old idolatry, and awakening

[1] 'The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, move, and feel in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influences of Christian education.'—Baboo KESHUB CHUNDER SEN, *Lecture* published by the Brahmo Tract Society, Calcutta, 1883.

'The lapse of a few years will, I believe, show a very large accession to the members of the various Christian churches. The closest observers are almost unanimous in the opinion that the ground has already been cleared for such a movement.'—*Report of the Census of British India*, 1883.

everywhere the expectation of an impending mighty change? Yes; while Christians are ready to despair, Hindoos and Mohammedans are foretelling the victories of the Cross! That great Viceroy of India, the late Lord Lawrence, in words which cannot be too carefully pondered by all who could fairly understand the work of Missions, thus gives the result of his own observation: "With regard to the popular standard of success, mere numbers—as applied to the results of Christian mission work in India, in my judgment such a standard is oftentimes very misleading. Surely the great triumph of missionary work in India is in the strangely altered attitude of the people of the country relative to Christianity. Christianity has put new forces into the mechanical life of the vast peoples of India. The sanctifying saving influence of Christian life and death has already brought wonders. It is not only the heads of 'converts' you must count if you would rightly gauge the results of missionary labour, but you must take also into calculation the great under-current of peaceful revolution in the thought and feeling of the people of the land." In like manner Sir Charles Aitchison, an accurate and most competent observer, recently wrote: "The changes that are being to-day wrought out by Christian missionaries in India are marvellous. Teaching, wherever they go, the universal brotherhood of man, animated by a faith which goes beyond the ties of caste or family relationship, Christain Missionaries are slowly, but none the less surely, undermining the foundation of heathen superstitions, and bringing about a peaceful, religious, moral and social revolution."[1]

From China, from Japan, a similar testimony comes in various

[1] Other facts and testimonies will be found in a published letter by Mr. A. H. Baynes, of the Baptist Mission, Feb. 19, 1889.

forms. Heathen systems of thought and worship are in all these empires so manifestly losing their power over the educated minds of the people—which in the end control the rest—that the pressing question has come to be whether the vacant ground shall be abandoned to the waste of infidelity, or shall become the site of the spiritual temple of Christ the Lord. We, who believe in the profound adaptation of the Gospel to the mind and heart of man, cannot doubt what the answer will be. Without a religion men cannot in the long run live and die; and *the only possible Religion of the future is Christianity.*

So again with regard to the barbarous nations of mankind. To vary only a little the statement just made, we may say, alike from the experiences of Polynesia and the auguries of Eastern and Western Africa, that *the only possible Civilization of the future is Christian Civilization.* Thus, in the two-fold form of our assertion, we may read the world's only hope.

The membership and the character of the churches already gathered from among the heathen confirm our faith. It is true that they are by no means faultless, any more than were the churches of apostolic times, or than our churches at home are to-day. There are drawbacks to be acknowleged, apologies to be made. But we do affirm fearlessly that there are in these churches often in a very marked degree the fruits of faith in holy living; and often, as recent missionary annals prove, a patient endurance and readiness to suffer for the truth's sake. The names of Madagascar and of Uganda, to say no more, will always have a place in the martyr annals of the Universal Church.

On the whole, let the tables given in this volume be carefully studied; then let the manifold forces, living and working behind

the facts thus summarised, be considered; and it will become manifest that there is a power at work in the world mightier than all earthly forces, to enlighten, to subdue, and to save. In briefest summary, while all Protestant churches and societies have sent about three thousand ordained missionaries into heathen lands, there are already nearly or quite as many ordained native pastors, and more than ten times as many native Christian teachers, who instruct the young or act as home missionaries to their countrymen and countrywomen. The professed converts to Christianity with their families number three millions, and more than 750,000 are regular communicants at the Lord's table.

What are these numbers, it may be asked, in comparison with the thousand millions of heathen? They represent, we reply, not merely results achieved, but energies aroused. Every church gathered from heathendom is a centre of moral and spiritual forces, which act with cumulative power on the world around. It is idle to calculate, from the number of Christians of one decade compared with those of another, that the world will occupy so many hundreds, or thousands, of years in its conversion. The spread of spiritual influences is not to be reckoned by arithmetical progression; and, in the order of God's kingdom, a sudden change, a great revival, a 'nation born at once,' will often indicate the existence of forces long and silently stored during a period of apparent inaction and monotony. The fuel, prepared and laid through many a weary year, waits only the enkindling touch of 'the SPIRIT, poured out from on high.'

It is not intended that we are to rest content with the old methods, and with familiar ways of working. There is room

for the widest 'diversities of operations,' and every effort, on whatever lines, to instruct and evangelise the nations, may well be commended. Only, let not impatient zeal, or captious criticism, too readily account for disappointment by laying the blame upon our plans. Improved methods are often suggested with especial confidence when they are untried; and a contest of theories ensues, in which practical workers are discouraged, and their work proportionately suffers. Of such theories India has long been the battle-field. Vernacular education, or English education, or simple preaching of the Gospel without attempting to educate at all; a wide itinerancy, or concentration at important posts; a paid or an unpaid native agency; the adoption of Western church systems, or the attempt to develope an indigenous ecclesiasticism, have been by turns proposed and advocated with zeal and plausibility. In every one of these plans there are elements of good: there is room, according to the circumstances of the different parts of the field, to employ them all. Only, let no one suppose that the secret of power will be found in the exclusive adoption of his own scheme.

Just at present the tendency in many quarters seems to be to exalt a celibate and ascetic missionary ideal. India, it is said, accustomed to fakeers, and identifying a true religion with the renunciation of all earthly delights, will never be won to Christ by evangelists dwelling in comfortable homes and bound by family ties. The system, thus anew commended, was long ago urged by Edward Irving, in a celebrated sermon before the London Missionary Society,[1] from the preacher's interpretation of the charge delivered by our Lord to His apostles when He sent them forth among His own countrymen. It was at the

[1] 'For Missionaries after the Apostolical School,' 1825.

time replied that the missions of Europeans to Asiatic races, or to African tribes, or to South Sea islanders, materially differed in several important respects from that to which the Saviour's injunctions applied. That the one great message is evermore the same, does not prove that the way of commending it to mankind must be uniform. Because Paul and Silas were welcomed to the house of Lydia at Philippi, it does not follow that the missionary of our own day is bound to wait for the hospitality of an Indian hut or an African kraal. There may be circumstances in which this may be desirable: we have even heard of cases in which Protestant missionaries, like begging friars, have carried a bowl for alms. We only say that these methods are not normal, and plead for elasticity and variety of plan.

That celibacy, as a general practice, should be urged upon the missionaries of our own day, seems to betoken a strange blindness to the testimony of Church history, as well as to the laws of human nature. Some unavowed belief in the superior holiness of the unmarried state may have led to the recommendation. Against this we will not condescend to argue; only let us consider the mischief of *seeming* to adopt such a belief by way of concession to Hindoo prejudices! It may be rejoined that the point is not the sanctity of a celibate life, but the greater facility which it must give to itinerant missionary labours. This may be admitted, and there are many fields into which the servant of Christ must venture, unaccompanied by wife or child. But this is fully and practically recognised at present; we only demur to making it a law of missions. On the contrary, it is abundantly proved that the missionary's wife is often his most efficient helper. But for her the way to the homes of the people would often be barred; and the missions

to women in particular, which now form so large and important a part of the work in India, could hardly have existed. There also is a measureless influence for good in the habits and spirit of a Christian home. The missionary *family* will commend the Gospel far better than the missionary *fakeer*.

But has not the question of expense to be considered? Would not a celibate mission be less costly to the churches? It is enough to reply that the system which is most efficient is also the most economical; and that if in arranging our plans we make the saving of money our chief consideration, we shall deserve to fail. As it is, it is well known by all who have really studied the subject that the stipends of our missionaries are 'subsistence allowances' only; and in all parts of the field there are men and women who with a noble self-denial have given up the fairest prospects of worldly advancement for Christ and for His Kingdom. Will the churches grudge them what only just enables them to live? We think not!

Apart from the question of personal allowances, the charge of extravagance against missionary boards is sometimes made —although not by their more generous supporters—with an ignorant and truly wonderful recklessness. Thus, it will be said of such and such a station that it costs the Society so many hundreds a year, and all for one European missionary! Yes; but look into the matter, and it will be found that besides the labourer, who is worthy of his hire, and the family, which more than doubles the efficiency of his work, there are native evangelists and teachers on his staff, church and school buildings to be maintained, a boarding-school and orphanage for children delivered from the contaminations of heathenism, and provision made for an extended itinerancy. The investigation of such cases has often left the very objector surprised

at the economy, as well as at the devotedness and skill, with which so large and varied a work is done.

It is, no doubt, incumbent upon all missionary managers to study economy, but not by the adoption of questionable methods. Perhaps there has been too little care in the past to adjust the proportion of the enterprise to the resources at disposal. It is so hard to decline to enter what seems an open door! One of the deepest griefs of a Missionary Board is to be compelled to answer, *We cannot afford it*, to the cry, *Come over and help us!* An over-sanguine faith in the willingness of the churches to enlarge their contributions may have led to imprudences and embarrassments. It may be a mistake for societies as for individuals to live beyond their income. Yet in the former case the error is excusable. For the money is there! It is only for the Spirit of Love to unlock the fountains of liberality, and 'the silver and the gold' will freely flow. How far to *wait* for this—how far to *anticipate* it—is among the greatest problems of modern missionary enterprise.

For some years past the missionary offerings of the churches, at least in Great Britain, have been nearly stationary. Here are the figures for 1887, as prepared with great care by the Rev. Canon Scott Robertson. The sums mentioned do not include any proceeds of funded property, or interest, or balances in hand from previous years, or amounts raised and expended abroad.

	£
Church of England Societies	461,236
Joint Societies of Churchmen and Nonconformists	187,048
English and Welsh Nonconformist Societies	367,115
Scotch and Irish Presbyterian Societies	202,940
Roman Catholic Societies	10,420
Total	£1,228,759

Comparing this sum with that raised in the three previous decades, we find the averages as follows:

	£
From 1873 to 1877 inclusive	1,047,809
From 1878 to 1882 „	1,110,463
From 1883 to 1887 „	1,218,163

Here is undoubtedly an increase, but a very gradual one, and not at all in proportion to the advance of the country in wealth during the fifteen years.

The total contributed by the churches of the United States for Foreign Missions in 1887–8 is given in the *Missionary Review* of February 1889, as $3,906,967, or nearly £800,000. The rate of annual increase appears to have been larger than in Great Britain.

If the sums appear large, they may be contrasted with the amounts raised for other purposes. Thus, the expenditure of the London School Board for the year 1887–8, amounted to £1,972,472. That is to say, the payment for the education of children, in the middle and lower classes of London alone, has cost the community about £750,000 more than all the churches of Great Britain together have found themselves able to raise for the evangelization of the world!

Who can say after this that the churches have attained to the true standard of missionary giving?

But the money question, after all, is not paramount. The great necessity is that Christian people should study and understand the missionary work. There is something conventional in the way in which it is often commended. How seldom, for instance, do we hear a sermon on Christian missions, excepting on the stated anniversary, when the

collection is to be made! Might not the subject occupy a place among the ordinary enforcements of Christian obligation? The great missionary problems of our time might pass out of the range of committees and conferences, and become a topic of general church discussion. Bible classes might include in their regular plans of study the principles of the work and the facts of missionary life. Our missionary literature, with its fascinating details of biography and adventure, should have a place among the book-treasures in every Christian home. The names of those men and women who now represent both our own particular churches and other sections of the Church universal in the missionary field should be familiar as household words. Were our churches and families thus indoctrinated, such attacks as those to which we have referred could do but little harm. It has been well said by an able and thoughtful observer of missionary methods:

'This is an age of enlightenment, and the presses of the missionary societies flood the world with interesting information, but there are those who will not read them. The Sunday-school is instructed in the details of St. Paul's missionary journeys, but knows nothing, or next to nothing, of the greater work of the successors of St. Paul. And yet the reports of missionary societies, and their periodicals, are filled with greater interest than the most fascinating romance, and have the advantage, or perhaps disadvantage, of being true. Perils by land, perils by sea, perils by robbers, perils by the heathen, perils in the city, perils in the wilderness, perils among false brethren: in weariness, in painfulness, in watchings often, in hunger and thirst: in fastings often, in cold and nakedness, besides the care of all the churches: moving accidents by flood and field; disappointments and successes: triumphs and abasements: all these and more are to be found. As the narrative flows on in its simplicity, the narrow walls of the room seem to expand, and the reader is transported, in thought, to the great cities of Asia, and the vast deserts of Africa. There stands an honest God-fearing man, one of the reader's own race and kin and language, sent out to preach the Gospel by his church; and is he not something in this cold, self-seeking, material age to be proud of? He has given up the prospect of wealth, and honour, and ease, in his own

country, and has gone out to endure hardship for the sake of the suffering, the oppressed, and the ignorant: nor has he gone alone, for by his side there moves a form, scattering sweet flowers round his life in those God-forsaken regions, attracting to herself hearts of savages by the strange and novel sight of the beauty of holiness: they call her in their untutored accents an *angel:* he calls her wife, who like Ruth will not leave him. Are such stories as these not worth reading?'[1]

We speak and think, perhaps, too much of Societies. Rightly understood, the true missionary society is the Christian Church. The separate organization, the executive committee, and the rest, are but practical methods of combining the Church's resources and of carrying out the Church's purposes. *Every church a missionary institution*; and *every Christian charged with missionary responsibility*—such is the ideal: how it is best to be fulfilled is, we need not fear to say, the greatest religious problem of our times. Its investigation demands patience, fearlessness, a large acquaintance with facts, and the power of reading them fairly. It may lead to some new and even unexpected conclusions; while differences of opinion, as to modes of working and to matters more important still, may remain to the end. But the main lines of duty are clear; and many questions regarding missions will remain hopelessly insoluble save by those who approach them in the spirit of obedience and simple faith. Only those who are in sympathy with Christ will be able to understand and to carry out His will.

S. G. G.

[1] 'Observations and Reflections on Matters connected with Missionary Societies and Missionaries of all Denominations and all Countries,' by Robert Needham Cust. Boston, U.S.A., 1885.

*** It may, perhaps, prevent some perplexity to readers of the sections on European Missions in the Indian Empire, to note that in the orthography of local names Hunter's *Imperial Gazetteer of India* is for the most part taken as the authority. To this, we believe, all Government documents and maps are now conformed.

Map of China Proper.

Area of the Territory, colored, 1,300,000 Square Miles.
Population " " 400,000,000.

Area of England, square miles, 58,320.
Population of England, 28,712,000.

RUSSIAN EMPIRE
La Perouse Str.
Sapporo
Volcano B.
Hakodati
Matsumai
SEA OF
Tsugar or Sa
Awomori
Hirosaki
Kuroishi
Kuboda
Morioka
Sakata
JAPAN
Saido
Sendai B.
HONDO
Tasaki
Oki I.
Wakasa B.
HOKKAIDO
Kanagawa
Yokohama
TOKIO
YEDO
Nagoya
Kioto
Kobe
Osaka
Tonidzuka
Fuji Yama
SANDO
SANDO
GOKI
NANKAIDO
Matsuyama
SIKOKU ISLAND
Bungo
PACIFIC
JAPAN.

SECTION I.

(*a.*) GENERAL MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND.

(*b.*) WOMEN'S SOCIETIES.

(*c.*) AUXILIARY AND MISCELLANEOUS SOCIETIES.

THE
MISSIONARY YEAR-BOOK 1889.

THE NEW ENGLAND COMPANY.[1]

FOUNDED 1649.

It was in connection with the colonization of North America that the first missionary impulse was given to British Protestantism. The early settlers in Virginia at once recognized the claim of the red men among whom they had cast their lot, and a Society, or, as the phrase then was, a 'Company,' was formed in 1588, the year of the Spanish Armada, for the propagation of the Christian religion among the Indians. To this company Sir Walter Raleigh contributed £100, the first missionary donation recorded in English Protestant annals.

Few records of the work survive until the days of John Eliot, who, in 1631, followed the 'Pilgrim Fathers' to New England, and, having been ordained to the Presbyterian ministry, dedicated a long and laborious life to the evangelization of the Indians—teaching them also the arts of civilized life. He prepared a grammar, dictionary, and other works in the language of the Mohicans, and, above all, translated the whole Bible into that dialect. The tribe has long been extinct, and the literature to which Eliot devoted such ability and toil now exists only as his monument. Before he died he had the joy of seeing more than 1000 members of six Indian churches, and a college at Cambridge, near Boston, for the training of native pastors and teachers.

The writings of Eliot and his coadjutors, and more particu-

[1] For most of the particulars in the following account we are indebted to a Paper read before the Royal Historical Society in June 1884, by W. Marshall Venning, D.C.L., M.A., Oxon, Secretary to the Company.

larly some of the tracts known as the 'Eliot Tracts,' aroused so much interest in London that the needs of the Indians of New England were brought before the Long Parliament; and on July 27, 1649, an Act or Ordinance was passed with this title:—'A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England.' The preamble of the Act is worth quoting. It recites that—

'The Commons of England in Parliament assembled had received certain intelligence that divers the heathen natives of New England had, through the blessing of God upon the pious care and pains of some godly English, who preached the Gospel to them in their own Indian language, not only of barbarous become civil, but many of them, forsaking their accustomed charms and sorceries, and other satanical delusions, did then call upon the name of the Lord; and that the propagation of the Gospel of Jesus Christ amongst these poor heathen could not be prosecuted with that expedition and further success as was desired, unless fit instruments were encouraged and maintained to pursue it, universities, schools, and nurseries of literature settled for further instructing and civilizing them, instruments and materials fit for labour and clothing, with other necessaries, as encouragements for the best deserving among them, were provided, and many other things necessary for so great a work.'

The Ordinance enacted that there should be a Corporation in England, consisting of sixteen persons, viz., a President, Treasurer, and fourteen assistants, to be called 'The President and Society for the Propagation of the Gospel in New England,' with power to acquire lands (not exceeding the yearly value of £2,000), goods and money.

A general collection or subscription was directed by Oliver Cromwell, as Lord Protector, to be made in all parishes of England and Wales for the purposes of the Corporation; and nearly £12,000 was raised in this manner, the chief part of which was expended in the purchase of landed property at Eriswell in Suffolk, which was sold by the Company to the Maharajah Dhuleep Singh in 1869, and of a farm at Plumstead in Kent, which latter is still in the Company's possession.

The Corporation at once appointed Commissioners and a Treasurer in New England, who, with the income transmitted from England, paid itinerant missionaries and school-teachers amongst the natives, the work being chiefly carried on near Boston, but also in other parts of Massachusetts and in New York State.

On the restoration of Charles II. in 1660, the Corporation

created by the Long Parliament became defunct; but, mainly through the exertions of the Hon. Robert Boyle, the philosopher, one of the earliest fellows of the Royal Society, an Order in Council was obtained for a new Charter of Incorporation, vesting in the Company then created the property which had been given or bought for the purposes of the late Corporation. The Charter was completed on April 7, 1662, and Boyle was appointed the first Governor of the Company, which was revived under the name of 'The Company for the Propagation of the Gospel in New England and the parts adjacent in America,' and was limited to forty-five members, the first forty-five being appointed by the Charter, Lord Chancellor Clarendon and other noblemen heading the list, which also included several members of the late Corporation, and many aldermen and citizens of London.

Under the will of the Hon. Robert Boyle, the Company received a sum, additional to the original Charter Trust Fund, 'for the advancement of the Christian religion among infidels in divers parts of America under the Crown of the United Kingdom.' In 1745 a further sum was received by the Company under the will of the Rev. Daniel Williams. These three funds constitute the endowment, and were regulated by decrees in Chancery in or before 1836, defining the purposes of the Company in substantial conformity with its design as stated in the Charter; viz., for the 'Propagation of the Gospel of Jesus Christ amongst the heathen natives in or near New England and the parts adjacent in America, and for the better civilizing, educating, and instructing of the said heathen natives in learning, and in the knowledge of the true and only God, and in the Protestant religion already owned and publicly professed by divers of them.'

The Company continued its missionary work near Boston and in other parts of New England during the remainder of the seventeenth and greater part of the eighteenth centuries; but few records exist of the work then accomplished. There were no permanent stations or schools, but the Company supported many itinerant teachers both English and native. For a few years after 1775, when the American War of Independence broke out, no missionary work was done in America at all, and the funds were allowed to accumulate. But when the four provinces of Massachusetts Bay, Rhode Island, Con

necticut, and Maine (part of the old province of New England), together with nine other provinces, had been declared independent, the Company could no longer, in compliance with its Charter, which limits its operations to British North America, carry on its work there, and was advised to remove its operations to New Brunswick, as the part of America which was next adjacent to that wherein it had till that time exercised its trusts, and which, in all the Charters of the Crown, was considered as part of New England.

In 1786, therefore, the work was begun in New Brunswick, and carried on until 1822, when it was transferred to other parts of British America, stations having been successively established in various places; those which have been most permanently maintained, and at which the Company has done most of its work, being the following:—

Among the MOHAWKS and other 'Six Nations'[1] Indians settled on the banks of the Grand River, on the 'Indian Reserve' between Brantford and Lake Erie.

Among the MISSISSAGUAS of Chemong or Mud Lake, in the County of Peterborough, Ontario.

On the banks of the Garden River, in the district of ALGOMA, near Sault Ste. Marie (the rapids between Lake Superior and Lake Huron). This Mission was given up in 1871.

On KUPER ISLAND in the Straits of Georgia, British Columbia.

The first of these stations is the most important. At Brantford the Mohawk Mission Church (built 1782) is the oldest Protestant Church in Western Canada, and still possesses the Bible and Communion Service presented by Queen Anne to the Indian Church in the Mohawk Valley, U.S., abandoned during the War of Independence. The Indians on the Grand River have increased in number during the last half-century from 1,900 to 3,500, so that the Mission is of growing value and importance. A large industrial school, known as the Mohawk Institution, affords maintenance and education for ninety children of both sexes, as well as instruction in agriculture and mechanical trades for the boys, and domestic training for the girls. Other educational work is also actively carried on.

[1] The 'Six Nations' are the Mohawks Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras.

The following is a statement of the Company's present operations.

SUMMARY.

Annual Income, £3,500, derived entirely from Endowments.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.			Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.					
Tuscarora, Indian Reserve, Grand River, Ontario, Canada	1827	6	1	...	3	1	5	7	834	220	{8 Day {6 Sund.	359 173	£308 44
Mohawk Institution, Brantford, Ontario, Canada	1830	1	...	3	4	...	...	1	(School)	18	2	90	...
Chemong, near Peterborough, Ontario, Canada	1829	1	...	1	...	...	...	...	179	...	1	35	...
Mohawk Reserve, Bay of Quinté, Ontario, Canada	1821	1	...	...	...	...	...	1	(School)	...	1	25	...
Kuper Island, Straits of Georgia, British Columbia	1881	1	1	1	1	...	...	...	...	...	1	20	...
Totals	...	10	3	5	8	1	5	9	1,013	238	19	702	352

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

FOUNDED 1698.

THE basis and purpose of this Society are set forth in the preamble subscribed by its original members in 1698:

'We, whose names are under written, do agree to meet together as often as we can conveniently, to consult (under the conduct of Divine Providence and assistance) how we may be able, by due and lawful methods, to promote Christian knowledge.'

In pursuance of this object, it is the great Publication Society of the Church of England, issuing the Bible and the Prayer-book in more than seventy-five languages. Its work as a Foreign Missionary Society is to aid in the maintenance of bishops and missionary clergy for the colonial and missionary dioceses, by contributing to permanent endowment funds; in the training of native candidates for holy orders, with a view to building up a native ministry; and in preparing native students for lay mission work in such offices as those of catechists, teachers, readers, etc., by grants of scholarships. In 1888, 26 young men were being trained for holy orders, and 68 natives belonging to non-English races were in training for lay mission work, by aid of studentships granted by the Society. It devotes a portion of its funds to assist in the establishment and maintenance of medical missions, and for the training of medical missionaries—lay and clerical. This latter plan has been extended to include the training of female medical missionaries, for the spread of the Gospel among the women of India. A great development of this work has taken place in the past year, when £5,000 were voted for its aid and extension. £1,500 were also voted towards the endowment of bishoprics; £2,500 towards clergy endowment funds; £2,500 for theological studentships; and £2,000 for native lay mission agent studentships. The Society's missionary work also includes the erection of churches, schools, and colleges

in the colonial and missionary dioceses—aid was promised for 121 buildings of this description last year—the payment of the passages of missionaries to their spheres of work, the maintenance of pupils in certain colleges and schools in India, and the providing of missionary auxiliaries, such as printing-presses, type, magic-lanterns, books, etc.

The record of the Society in its early days is closely connected with Protestant Missions to India.[1] Early in the eighteenth century it was led to take measures for the conversion of the heathen in that country. The Danish Mission at TRANQUEBAR, established by the learned and saintly Ziegenbalg, was greatly aided by its liberality. For many years also it sustained the TRICHINOPOLI Mission, inseparably associated with the long-continued, self-denying, and heroic labours of Christian Frederick Schwartz. As chaplain at Trichinopoly, he made that district the centre of missionary labour in the regions around, training and sending out catechists, and extending his efforts to TANJORE, where he eventually took up his residence, and even to MADRAS, under the auspices of this Society. Schwartz died in 1798, after forty-eight years spent uninterruptedly in the Mission field. The era of the great modern missionary societies was then beginning, and the Christian Knowledge Society has by degrees transferred its work of directly maintaining living agents to the Society for the Propagation of the Gospel in Foreign Parts.

For an account of the publication work of the Society for Promoting Christian Knowledge, see page 237.

[1] See page 26.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

INCORPORATED BY ROYAL CHARTER, 1701.
SUPPLEMENTAL CHARTER GRANTED, 1882.

In the latter half of the seventeenth century the conscience of English Churchmen was awakened by the condition of the newly-discovered lands on which emigrants from this country were beginning to settle. From 1662 the Church had prayed daily for 'all sorts and conditions of men,' that God would be pleased 'to make His ways known unto them, His saving health among all nations.' But the only specific prayer for the conversion of the heathen which the earlier Books of Common Prayer had contained was the Collect for Good Friday, which of course was used on only one day in the year. The clergy were now beginning to follow their flocks into the American colonies, but no order was taken for their being sent forth, or for their support. Dr. Thomas Bray, having been appointed Commissary of the Bishop of London for Maryland, zealously bestirred himself and aroused his friends to meet the pressing need. Accordingly, on March 13, 1701, the Lower House of Convocation of Canterbury appointed a committee to consider what was to be done for 'the promotion of the Christian Religion in the Plantations and Colonies beyond the Seas.' Archbishop Tenison applied to the Crown for a Royal Charter, and thus the Society for the Propagation of the Gospel in Foreign Parts was incorporated by King William III., consisting of ninety-six members; it being provided in the charter that the two Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner, the Deans of St. Paul's and of Westminster, the Archdeacon of London, and the two Regius and the two Margaret Professors of Divinity at Oxford and Cambridge should always be members of the Society, the mode in which from time to time other persons should be elected as members of the Society being further prescribed

Thus, by the joint action of the Church and the State, the Society was founded:

'For the receiving, managing, and disposing of funds contributed for the religious instruction of the Queen's subjects beyond the seas; for the maintenance of clergymen in the plantations, colonies, and factories of Great Britain, and for the Propagation of the Gospel in those parts.'

As soon as it was thus founded, the Society began its work. The first places which it assisted were Archangel and Moscow, where were settlements of English people engaged in trade. In April 1702 it sent forth its first missionaries, GEORGE KEITH and PATRICK GORDON, who landed at Boston on June 11. They were followed by many more, including the Rev. JOHN WESLEY, and until 1784 the Society laboured at planting the Church in what are now the United States of America.

It extended its work rapidly: it took under its care Newfoundland in 1703, the West Indies in 1712, Canada in 1749, West Coast of Africa in 1752, Australia in 1795, the East Indies in 1818, South Africa in 1820, New Zealand in 1839, Borneo in 1849, British Columbia and Burma in 1859, Madagascar in 1864, Independent Burma in 1868, the Transvaal in 1873, Japan in 1873, China in 1874, British Honduras in 1877, Fiji in 1879. From the first it has aimed at the conversion of the heathen, as well as the benefit of Christian colonists and emigrants. In the first century of its existence several clergymen, besides lay teachers, were employed by the Society (as at present) specially for work among the heathen, and as early as 1741 it could report that some thousands of Indians and negroes had been instructed and baptized by its missionaries.

It may claim to have been in an especial degree the main founder of the Episcopal Church in the United States and in the many colonies of the Empire. It has promoted the endowment of thirty-four Colonial Dioceses, and has maintained or assisted twenty-eight Diocesan or Theological Colleges in all parts of the world.

It has been careful to induce Colonial Churchmen every year to do more and more towards the support of their Church, and twenty-four Dioceses in Australia, New Zealand, and Canada are now independent of its assistance.

With the great growth of the colonies in wealth and power, their claims on the Society's treasury become less every year,

and the alms of Churchmen are set free to meet the claims of our heathen and Mohammedan fellow-subjects in various parts of the world. The tabular statement on page 35 necessarily includes colonial with foreign work, as the two are carried on by one and the same organization. Little more than one-fourth of its funds is all that is now spent on our Christian colonists; about five-eighths are spent on the conversion of the heathen and on building up native churches within the Empire; and the remainder on Missions in foreign countries, such as China, Japan, Borneo, Madagascar, and Honolulu.

From 1712 to the present time the Society has assisted in planting and extending the Church in the West Indies. Work in Guiana was begun in 1834.

The earliest connection of this Society with Mission work in INDIA was in a donation of £20, sent, with a collection of books, to Ziegenbalg and Grundler, the Danish missionaries in Tranquebar, about 1709. The assistance was not continued, as the definite object of the Society was then to minister to the British colonies. The work was, however, in part, undertaken by the Society for the Promotion of Christian Knowledge; and, in addition to the aid thus obtained, a subscription was opened for the Danish Mission in India, with a large and liberal response. King George I., in 1717, addressed to Ziegenbalg a truly royal letter:—

'GEORGE, by the grace of God King of Great Britain, etc., to the reverend and learned Bartholomew Ziegenbalg, and John Ernest Grundler, missionaries at Tranquebar: Reverend and beloved—Your letters, dated the 20th of January of the present year, were most welcome to us, not only because the work undertaken by you, of converting the heathen to the Christian truth, doth, by the grace of God, prosper; but also because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails. We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to promote your work and to excite your zeal. We assure you of the continuance of our royal favour. George R. Given at our palace of Hampton Court, the 23rd August, A.D. 1717, in the fourth year of our reign.'

Under the auspices of the Christian Knowledge Society, a succession of German Lutheran missionaries, among them the renowned Christian Frederick Schwartz, carried on the work in Southern India; Kiernander, with others, in Calcutta.

But the earliest sustained efforts of the S. P. G. in India were in connection with the newly established bishopric of CALCUTTA. In 1818 the Society voted the sum of £5,000 to Bishop Middleton for 'missionary purposes,' and in the following year gave £45,000 towards the foundation of the Bishop's College.

In 1841 the Society commenced a Mission at CAWNPORE, where two of its missionaries were massacred in the Mutiny of 1857. In 1852 the Society devoted £8,000 out of its Jubilee Fund to the establishment of the DELHI Mission, which was commenced by the Rev. J. Stuart Jackson and the Rev. A. R. Hubbard. The progress made almost immediately excited the anger of the natives, and in the Mutiny the Mission was swept away, and the Rev. M. J. Jennings, the chaplain, and the Rev. A. R. Hubbard, the missionary, and Mr. Sandys, a catechist, were killed at their posts.

It was long before the Mission recovered from these terrible blows; but the Rev. T. Skelton, M.A., now Prebendary of Lincoln and Rector of Hickling, started for Delhi in 1859, where the work of the Church was, in the words of Bishop Cotton, who first visited Delhi in 1860, 'just recovering from total extinction.' He found a powerful coadjutor in Rám Chunder, the native Christian master of the Government school—one of those 'educated men' so necessary, as the bishop wrote, to the progress of the Mission, 'who should be able and willing to enter fully into the language, literature, religion, and philosophy of the Hindoos, and so win to the Church of Christ some of the educated classes.'

In 1860 Mr. Skelton was joined by the Rev. R. R. Winter, who, since the appointment of the former to a professorship in the Bishop's College, has superintended the work of evangelization and school-teaching with marked efficiency and success. With his colleagues, European and native, he has extended the work into out-stations, establishing several branch Missions, and gradually extending the work 100 miles in each direction, to cities of 40,000 or 50,000 inhabitants, as well as to smaller towns and villages.

In 1863 Mrs. Winter took advantage of the marvellous impulse which had been for some time given to female education in the Punjab, and made an energetic commencement, with classes of girls and women.

The work steadily progresses. Increased congregations at

the church services – catechetical classes—the schools and orphanages—the extension of branch Missions to Riwari, Bhawani, Karnul, and Panipat, made great demands upon the energies of Mr. Winter and his colleagues; while the Kali Masjid girls' schools, the female normal school, and Zenana classes were the special charge of Mrs. Winter, who succeeded in attracting the services of well-qualified ladies.

In 1877 fresh life was infused into the Delhi Mission by an organized effort on the part of the University of Cambridge to maintain a body of men who should live and labour together in some Indian city. Delhi was chosen for this venture of faith. The Society encouraged the proposal made to it, and became responsible for the larger portion of the maintenance of the Cambridge contingent. The Rev. R. R. Winter cordially welcomed his new colleagues. The special object of the Cambridge Mission, in addition to evangelistic labours, is to afford means for the higher education of young native Christians and candidates for Holy Orders, and through literary and other labours to reach the more thoughtful heathen.[1]

Another Mission of unusual interest in the Diocese of Calcutta is that of CHUTIA NAGPUR. In 1844 Pastor Gossner, of Berlin, sent to Calcutta four missionaries, whose field of labour was left to be determined in India. While still in Calcutta, uncertain where to go—their thoughts even turning to Thibet—they noticed among the coolies employed in repairing the Calcutta roads some people of a peculiar type of countenance. Struck with the appearance of these men, the missionaries spoke to them, and made inquiries, from which they found they were Kols, from Chutia Nagpur, and that they belonged to tribes that had never heard of the Gospel, and were steeped in ignorance and superstition. Here, then, was what these missionaries were looking for—a field for Mission work; they started at once for Ranchi, the seat of the local government in Chutia Nagpur, and arrived there in March 1845. For five years these good men laboured among the Kols, amid discomfort and privation, having but small provision for their wants, building houses with their own hands, and often driven with stones out of the villages—and at the end of these five years they had not made a single convert. In 1850, however,

[1] See page 208.

they were cheered by a visit from four Kols, who sought an interview with them at their mission-house at Ranchi. They were invited to attend evening prayers at the Mission. The congregation consisted at that time of the missionaries and one or two orphan children who had been made over to them by the magistrate of the district. The Mission grew rapidly, and in course of years the converts numbered 10,000; but with this development differences had arisen between the missionaries and the Berlin authorities, which ended in a complete severance. As soon as this became known among the Kol converts, the greater part of them immediately presented a petition to the Bishop of Calcutta, praying him to receive them and their pastors into the Church of England. The residents also, when Bishop Milman visited Ranchi in March 1869, presented an address to him. The prayer of the petitioners was in accordance with the wish of the founder of the Mission, Pastor Gossner, who is believed on his death-bed to have expressed the hope that his Mission would one day be associated with the Church of England. The result of the addresses to the bishop was that he agreed to receive the Kol Christians, who followed Mr. Batsch, in number about 7,000, into the Church of England, in connection with the Society for the Propagation of the Gospel.

Immediately upon the connection of the Mission with the Society being formally recognized, the Rev. J. C. Whitley was transferred from Delhi, and he reached Chutia Nagpur in June 1869. In 1870 Bishop Milman again visited the Mission, and preached to a congregation of 1,200, of whom 585 were communicants. He also on this visit confirmed 255 candidates. The district within the sphere of the Mission comprised 300 villages, which were divided into thirty-five circles, in each of which a reader was placed, who read prayers, instructed catechumens, and was visited periodically by the chief missionary.

The Society in the year 1826 undertook in MADRAS the work which had hitherto been carried on by the Christian Knowledge Society. A District Committee was formed, and during the first ten years of its work the number of European missionaries employed in this district increased from six to thirteen, the number of Christians in the congregations from 8,352 to 11,743; and the number of children in school from

1,232 to 3,258. The progress thus commenced has ever since continued. It has sometimes been more rapid than at other times, but there has been no real falling off; there has always been an ascent and substantial progress.

Madras was constituted a Bishopric in 1835, when Bishop Corrie became the first bishop, succeeded in 1837 by Bishop Spencer, who, notwithstanding continual ill-health, laboured zealously and faithfully for the twelve years of his episcopate to promote the missionary cause, especially in connection with the Missions of this Society, which in his time were wonderfully revived. He was succeeded in 1849 by Bishop Dealtry, who devotedly laboured in the cause of Christ for nearly twelve years, when he was succeeded in 1861 by Bishop Gell, the present occupant of the see, who has already been privileged for more than twenty years to carry on the work of chief pastor in this missionary diocese.

The Madras Missions are divided into three circles. One comprises MADRAS itself, with a few isolated stations, and the Missions in the TELUGU country and HYDERABAD. Another comprises TANJORE and TRICHINOPOLI, including the various districts and stations connected with them, together with CUDDALORE. The third comprises TINNEVELLI and RAMNAD.

The grants of the Society to this diocese have long been larger than the grants made to any other diocese in any part of the world. The whole of the grant is expended in payments towards missionary work, either directly, in the support of missionaries and the partial support of native pastors and catechists, or indirectly, in the maintenance of Mission schools. Only a very small proportion of the Society's grants has at any time been expended on buildings. Speaking generally, it may be said that the entire amount has been devoted to the sacred work of sowing the good seed of the Word; and as a proportion is generally found to exist in every department of work between means and ends, between the number of labourers in any field and the fruits of their labour, it may naturally be expected that Madras shall stand as high in the order of results as in the order of receipts. It will appear, we trust, that this expectation has been fulfilled. In this diocese, at the date of the last accounts, there were 42,192 baptized persons in the Society's Missions, besides 11,901 catechumens. The communicants numbered 12,550. Of the 85 clergy, 70 were natives.

With BOMPAY the Society became first connected in 1830, but its Missions were feeble and the missionaries few until a recent date. The work in Ahmadnagar promises to rival that in Tinnevelli.

To the endowment of the See of RANGOON the Society gave £2,000, and it has had the honour of maintaining all the Missions of the Church of England in Burma from the first. It was the wish of Bishop Cotton that, while the Church Missionary Society penetrated northward, the S. P. G. should go and work southward, in Assam and Burma, and thence towards Singapore and its old Missions in Borneo. The work in Burma has from the first been largely educational, but especially among the Karens it has also been distinctly evangelistic.

Bishop Cotton declared that there were three great missionary successes in India: (i.) The work of the Church in Tinnevelli; (ii.) the work of the Lutherans in the 'peasant Church' of Chutia Nagpur; (iii.) the work of the American Baptists in Burma.

The Society commenced work in CEYLON in 1838. It has recently offered £2,500 towards the endowment of the See of Colombo, which will not be maintained out of public moneys after the incumbency of the present bishop; and it endowed St. Thomas's College with an equal sum. Of the work in general, as connected with the chaplaincies on the island, the bishop writes:—

'If I am to sum up the results of the Society's work in Ceylon, I should say: The Society has given a missionary character to all the Church's work here. It has supplied a missionary side to the work of almost every chaplain and catechist.'

The Mission to BORNEO was commenced in 1847 by a Committee, who raised a special fund to which the Society contributed. In 1854 the Society took the responsibility of the whole Mission, which it has borne ever since. It gave £5,000 towards the endowment of the see, and has recently offered £2,000 in order that this endowment may be adequately completed.

It is only truth to say, that, under the protection of their Highnesses, the late Rajah Brooke and his successor, the present religious condition of Borneo, with its numerous Christian converts, especially amongst the Saribas and other

kindred tribes, previously notorious for their piracy and head-taking, is the result, under God, of the care and charity of the Society for the Propagation of the Gospel. Mission work was begun in British North Borneo in 1888.

In SINGAPORE, PENANG, MALACCA, the chaplains of the settlement have at various times initiated Mission work, which has eventually been aided by the Society, especially in supporting native deacons and catechists. In 1872 the Society sent a clergyman, the Rev. W. H. Gomes, from Borneo, and

'from that time there has been steadily increasing prosperity. We have built a beautiful school-chapel, holding 200 people, and a commodious house for the missionary, with accommodation for divinity students. Another Mission chapel at Jurong, in the centre of the island of Singapore, is just being begun. Representatives of the many races of populous polyglot Singapore gather together in the Mission building to services held in the one language which is common to them all, Malay; and there are other services in Chinese and Tamil: there are some 200 Christians, the fruits of the Mission.'

To the diocese of Victoria, HONG-KONG, the Society contributed £2,000 for the endowment of the see, but it has had no Missions within its limits of any magnitude.

After the first day of intercession (Dec. 20, 1872) a munificent layman offered a subscription of £1,000 per annum for five years, on condition that the Society entered on new work. At the same time a promise of £500, for missions in China, was received.

Thus encouraged, the Society sent two clergymen to JAPAN in 1873, and two to NORTH CHINA in 1874. There are now six missionaries of the Society in Japan; and in China the first missionary has been consecrated bishop, and has with him four clergymen, besides several young men who are training for missionary work. The Society is about to open a Mission in the Corea also.

The Society's annual expenditure in Asia now exceeds £40,000.

The Missions of the Society in SOUTH AFRICA were commenced by sending, in 1820, a chaplain to Capetown, and a second in 1840. In 1847, when Bishop Gray was consecrated, there were only thirteen clergymen in the whole of South Africa. The Society immediately voted large grants to Capetown,

including a sum of £1,000 towards the endowment of a college.

For the endowment of the See of Grahamstown in 1855, the Society gave £5,000, and to that of Natal the sum of £1,500. In 1863, the Society made itself responsible for the stipend of the Bishop of the Orange Free State, which it continued for eighteen years, until the see was endowed, the Society contributing nearly £2,000 to that object. It has also made annual grants to the Missions in this diocese. The diocese of St. John's, which is now assisted by the Scottish Church, was originated by the Society, which continues its undiminished assistance to it. Similarly the work in Zululand and in the Transvaal was originated by the Society.

Of the work among the Kafirs, the Bishop of Grahamstown wrote in 1881 in words still applicable:—

'That whereas twenty-five years ago we had not a single Kafir convert, we are now counting our communicants by thousands, that we have a native ministry growing up; and that the foundation is laid of a native ministry fund supported entirely by themselves; which, but for the troubled state of the country, would ere this have grown into a respectable amount. For the sums which the Kafirs have of themselves freely contributed towards building churches, churches that would not disgrace any European congregation, especially at Newlands and the Keiskamma Hoek, is a plain indication that the natural carelessness of the heathen and the savage, a trait most perceptible in them, can be made to give way before the teaching of the Gospel.'

The Society's sphere of operation in the MAURITIUS diocese comprises not only that beautiful island, 'the Malta of the Indian Ocean,' but its many small dependencies. These embrace the Seychelles Archipelago, Rodrigues, Diego Garcia, and about seventy other little islands scattered over a vast extent of the Indian Ocean. Rodrigues, the nearest, is 300 miles to the east; and the Seychelles group, the most important dependency, is nearly 1,000 to the north of Mauritius. All are in the tropics. The population of the diocese is about 376,000 souls, of whom a large proportion are Creoles, 'coolies,' and descendants of emancipated slaves.

In MADAGASCAR the Society commenced work in 1864, and succeeded in obtaining the consecration of a bishop to lead the Missions in 1874, since which date it has been responsible for the support of the bishop and of the whole missionary body.

An itinerant missionary was sent in 1752 to the negroes in

GUINEA, and a native African (who had been educated and ordained in England) to the GOLD COAST in 1765. On the WESTERN COAST of Africa the Society now assists the West Indian Mission to the Pongas.

In the island of ST. HELENA, and in the remote settlement of TRISTAN D'ACUNHA (South Atlantic), the Society's grants have been and are the mainstay of the Church.

The result of the Society's work in AUSTRALIA—begun in 1795—may be seen in the existence of twelve dioceses, ten of which are now independent of the Society's aid. The Australian Church is now co-operating with the Society in opening a mission in New Guinea.

The Society's labours in NEW ZEALAND commenced in 1839, two years before the consecration of Bishop Selwyn. It immediately gave considerable assistance to the bishop, and contributed largely to the endowment of Theological Colleges. The single See of New Zealand has now grown into six, all of which are independent of England—Auckland, Wellington, Waiapu, Nelson, Christchurch and Dunedin.

To the MELANESIAN Mission the Society contributed annually, from 1853 until 1880. On the decease of Bishop Patteson, the Society was able, by an appeal to the mother-church, to raise £7,000 for the perpetuation of his memory. Of this sum £2,000 were spent in the erection of the memorial church in Norfolk Island, £1,500 were applied to the cost of the missionary ship, the *Southern Cross*, and the balance was voted to the endowment of the Mission.

The Society is now assisting in the maintenance of clergymen in FIJI, in NORFOLK ISLAND, and in the SANDWICH ISLANDS. With regard to the latter, the Bishop of Honolulu wrote a few years ago, and the words are as applicable to-day :—

Magazines :—*The Mission Field* and *The Gospel Missionary*, monthly.

'In viewing the opportunities before us, special account should be taken of the Chinese, who form a large and important element in the population, and for whose evangelization a special effort ought to be made. The islands are thus more than ever a missionary field.'

SUMMARY.

Income for 1888, £138,666 17*s.* 6*d.*

Fields of Labour.	Ent'd, A.D.	No. of Stations.	Foreign and Colonial Workers.			Native Workers.			Adherents.	Race.	Communicants.	Schools.	Scholars.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Fema'e.					
India	1818	73 (*a*)	60	9	61	105	1,688	253*	72,217 (*b*)	Natives	23,831	678	25,333
Ceylon	1838	11	6	...	...	6	69	28	2,935*		747*	40	2,688
Borneo, &c.	1849	10 (*a*)	11	1	...	2	17	...	2,908*	Natives and Asiatics	1,069*	*	*
China	1874	2	3	...	...	...	*	...	282*	Natives	61*	*	*
Japan	1873	2	6	7	4	1	*	2	246*	Natives	118*	*	*
Mauritius and Seychelles	1836	3	2	...	...	2	16	...	2,004*	Indians and Creoles	400*	10	319
Madagascar	1864	8 (*a*)	8	...	4	11	87*	14	10,000*	Natives	800*	72	3,682
West Africa	1752	2	...	...	...	2	1	...	442*	Natives	36*	2	70
South Africa	1820	97 (*a*)	104	40*	19	9	69*	5	57,680	Colonists, Natives, Half-castes and Indians	12,523	*	*
West Indies & S. America	1712	37	32	3	...	5	16	...	39,725	Negroes, Half-castes, Natives and Asiatics	7,923	*	*
North America	1702	169 (*a*)	176	...	...	...	7	...	89,238	Colonists and about 1,000 Natives	16,867	*	*
Australia and Pacific	1795	16	18	1	...	...	...	...	3,943	Colonists, Natives, Half-castes and Asiatics	1,577	*	*
Europe	1703	34	34	...	...	...	...	...	*	English	641*	...	...
Totals		464 (*a*)	460	61*	79	143	1970*	304*	281,620*	...	66,593	802	32,092*

(*a*) Chief stations only—in addition there are numerous out-stations.
(*b*) In addition to these 72,217 baptized members there are 14,094 Catechumens in the Indian Missions.
* Returns incomplete.

BAPTIST MISSIONARY SOCIETY.

FOUNDED 1792.

THE eighteenth century was drawing to its close, and the missionary efforts of the churches, as described in preceding sections, were still intermittent and circumscribed. No Christian community had as yet apprehended its duty, or grasped the opportunities which in the increasing intercourse of nations offered themselves on every hand. But a new era was approaching, and, by an almost sudden revelation of its responsibility, the whole Church was aroused to a better discernment of its vocation; so that, before the nineteenth century had closed its second decade, every Protestant evangelical community in Christendom had undertaken missionary work among the heathen.

In this work, WILLIAM CAREY was the great pioneer. The tale of the village pastor, schoolmaster, shoemaker, pondering in his poverty the dream of a world evangelized, has often been told.[1] In 1786 he ventured to propose at a ministers' meeting at Northampton as a subject for discussion whether the command given to the Apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent. On this the venerable minister of the place, John Ryland, sen.,[2] exclaimed, 'You are a miserable enthusiast for asking such a question! Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first!' For the time the youthful

[1] See *Life and Times of Carey, Marshman, and Ward*, by the late Joshua C. Marshman, 1859, and the *Life of William Carey, D.D., Shoemaker and Missionary*, by George Smith, LL.D. (2nd ed.), 1887.

[2] Observe, not *Dr.* Ryland, of whom the story is often mistakenly told. John Ryland, jun., D.D., afterwards the well-known President of the Bristol Academy, was one of Carey's coadjutors and fastest friends.

minister was silenced; but he went home, and with much pondering wrote a pamphlet: *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen, in which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings, are considered by* WILLIAM CAREY. Mr. Thomas Potts of Birmingham gave Carey £10 to publish the MS., and it was printed in Leicester, to which town Carey had meantime removed. The treatise ends by suggesting 'the formation of a catholic, or, failing that, a Particular Baptist Society, of "persons whose hearts are in the work, men of serious religion and possessing a spirit of perseverance."' He proposes also, to sustain the effort, 'a subscription of one penny or more per week from all members of congregations.'

At a ministers' meeting held at Nottingham, May 31, 1792, the Leicester pastor occupied the pulpit. His text was Isaiah liv. 2, 3, 'Enlarge the place of thy tent,' etc.; his divisions, *Expect great things from God: Attempt great things for God.* Such was the effect of the sermon that the younger Ryland wrote, 'If all the people had lifted up their voices and wept, as the children of Israel did at Bochim, I should not have wondered at the effect.' The preacher, after the service, seeing that the ministers were dispersing, seized Andrew Fuller's arm, and imploringly asked, '*And are you, after all, going again to do nothing?*' His importunity prevailed, and the pastors resolved 'that a plan be prepared against the next ministers' meeting at Kettering for forming a Baptist Society for propagating the Gospel among the Heathen.' The meeting was duly held, October 2, 1792—henceforth to rank among memorable dates in the annals of Christ's kingdom—and the Society was formed. Twelve ministers met in the parlour of Mrs. Beeby Wallis, in a white house still visible on the outskirts of the town from the Midland Railway; they signed preliminary resolutions, and a subscription was made on the spot, amounting to £13 2*s.* 6*d.* Reynold Hogg of Thrapston was the first treasurer, Andrew Fuller of Kettering the secretary. From Birmingham more substantial aid was soon sent, mainly through the pleading of Samuel Pearce. The London ministers, with but one or two exceptions, still doubted, but in the Midlands the flame was fairly kindled. At this crisis, Mr. John Thomas, a surgeon from Bengal, an

ardent, enthusiastic man, with a strange, eventful history, returned to England, and gave such accounts of the needs of India, that the newly formed Committee, who had been contemplating a Mission to the South Seas, resolved to make an attempt upon the East. At Leicester, on the 20th March, 1793, Carey and Thomas were solemnly ordained to missionary work. Difficulties on which we need not here dwell, arising very much from Mr. Thomas's antecedents, hindered them from proceeding to India in an English vessel; and at length they sailed under the Danish flag, and landed at Calcutta on the 11th of November. The revenues at command were very small, and for a time Carey was superintendent of an indigo factory, at Mudnabatty, near Malda, thus supporting himself while engaged in evangelistic work, establishing village schools, and translating the New Testament into the Bengali dialect. In 1799 the indigo factory was given up; and about the same time Carey was joined by Messrs. Marshman and Ward, with whom, on account of the still persistent opposition of the East India Company, he removed to the Danish settlement of SERAMPUR, on the west bank of the Hugli, fourteen miles from Calcutta.

The missionary community at Serampur long lived together as one large family, teaching, preaching, establishing schools, and translating the Scriptures. Mr. Carey was appointed tutor, afterwards professor, of Bengali in the Government college at Fort William, Calcutta. Mr. and Mrs. Marshman established a boarding-school for the children of English residents. Mr. Ward superintended a printing-press, which, besides issuing translations of the Scriptures, tracts, and other missionary publications, was largely employed in general work, and the whole profit of these several employments was devoted to the Mission.

A passage from a speech of William Wilberforce in the House of Commons, in 1813, when the expiry of the East India Company's Charter raised the whole question of the toleration of missionary work in India, shows the view taken of the Serampur work by that large-hearted Christian philanthropist.

'In truth, sir,' said Mr. Wilberforce, 'these Anabaptist missionaries, as, among other low epithets bestowed on them, they have been contemptuously termed, are entitled to our highest respect and admiration. One of them, Dr. Carey, was originally in one of the lowest stations in society; but,

under all the disadvantages of such a situation, he had the genius, as well as the benevolence, to devise the plan which has since been pursued of forming a Society for communicating the blessings of Christian light to the natives of India; and his first care was to qualify himself to act a distinguished part in that truly noble enterprise. He resolutely applied himself to the diligent study of the learned languages; after making a considerable proficiency in them, he applied himself to several of the Oriental tongues, more especially to that which I understand is regarded as the parent of them all, the Sanskrit; in which last his proficiency is acknowledged to be greater than that of Sir William Jones himself, or any other European. Of several of these languages he has already published grammars, of one or two of them a dictionary, and he has in contemplation still greater enterprises. All this time, sir, he is labouring indefatigably as a missionary, with a warmth of zeal only equalled by that with which he prosecutes his literary labours. Another of these Anabaptist missionaries, Mr. Marshman, has established a seminary for the cultivation of the Chinese language, which he has studied with a success scarcely inferior to that of Dr. Carey in the Sanskrit. It is a merit of a more vulgar sort—but to those who are blind to their moral and even their literary excellences it may perhaps afford an estimate of value better suited to their principles and habits of calculation —that these men, and Mr. Ward also, another of the missionaries, acquiring from £1,000 to £1,500 per annum each by the various exercises of their talents, throw the whole into the common stock of the Mission, which they thus support by their contributions only less effectually than by their researches and labours of a higher order. Such, sir, are the exertions, such the merits, such the success, of these great and good men, for so I shall not hesitate to term them.'

From Serampur as a centre, missionary operations were extended to other districts of Bengal. Dinajpur, Katwa, and Jessor were first occupied, and in 1809 a place of worship was opened for Europeans and natives in Calcutta. In 1810 the work had extended from Bengal to Northern India, where Patna and Agra were the first stations. Allahabad was occupied in 1814, Dacca and Monghyr in 1816, Howrah, Birbhum, Benares and Delhi in 1818. Serampur College was now founded, a charter being obtained from the Danish Government in 1829.

Meantime Carey and his colleagues gave increasing attention to the work of translating the Scriptures. The whole or parts of the sacred volume were rendered by them and their coadjutors in other parts of India into no fewer than thirty-one languages and dialects, a number increased before the Jubilee year of the Society to forty-four. Dr. Marshman also had translated the Bible into Chinese, besides preparing a grammar of that language, and a translation of Confucius into English. Most valuable aid was rendered in the work of translation by Dr. William Yates, who joined the Mission in 1814, and by

Dr. Wenger, a native of Switzerland, a philologist of rare ability and learning, who went out to India in 1839.

The history of the Serampur Mission during the first twenty-five years of its existence was very chequered. In 1812 the printing-house was totally consumed by fire—a calamity which proved unexpectedly and providentially a turning-point in the enterprise, by the sympathy it awakened among British Christians of all denominations, no less than £10,000 being raised in fifty days to make good the loss, with a liberality unprecedented in the history of Missions. From this time generous gifts to the missionary cause have become an ordinary incident of church life, and a special need, once fully apprehended, has always been met by ready and spontaneous offerings.

A more serious peril arose from a prolonged controversy between the Serampur brethren and the Home Committee as to the administration of the property and income of the Mission. The result was a separation, which lasted from 1827 to 1838, the two bodies labouring independently. Early in the latter year the breach was happily healed, and the unity has since remained unbroken.

The missions of the Society in India, at the date of the last report, were carried on in BENGAL, at seventeen principal stations; in the NORTH-WEST, at eleven stations; in WESTERN INDIA in two, Bombay and Poona. The work of translation and printing is still actively carried on under the direction of the Rev. G. H. Rouse, M.A., of Calcutta, and the Rev. J. W. Thomas, Manager of the Calcutta Press; and, besides the works printed for the Mission, the press has also issued between eighty and ninety thousand copies of the Scripture books in Bengali for the Calcutta Bible Society.

The Mission to CEYLON was begun in the year 1812 by Mr. Chater, who removed from Burma to Colombo, and was at once greatly encouraged in his work, preaching both in the Singhalese and the Portuguese languages. The principal stations of the Society are now at Colombo, Ratnapura, and Kandy. The Rev. F. D. Waldock, the senior missionary, is in charge of the Colombo work. Much attention is given in this island to Christian education; and the character of the work in general is well indicated by the following extract from a letter of the Rev. H. R. Pigott of Colombo, written in 1887:—

'The past year has been one of much blessing and power, and we have been cheered on all hands by manifest tokens of God's presence. Sixty-five persons have been added to our churches by baptism—33 in Colombo district, 31 in Kandy, and 1 in Ratnapura. During the year, 102 regular services have been held each week, attended by 3,008 persons. In attending to their evangelistic work, each month our 22 preachers travel on an average 1,743 miles, and speak to 5,790 persons—or over 20,000 miles per annum, and nearly 70,000 persons. They have also distributed 37,000 tracts and religious books. Eight evangelistic missionary tours have been made during the second half of the year. Many distant villages have thus been visited, and many hundreds of persons have been for the first time brought within the sound of the Gospel. We have now a total of 2,534 children in attendance at our day-schools, being an increase of 344 during the year. The total amount of Government school grants earned is 5,757 rupees 50 annas, being an increase of 461 rupees. I regret to find that so small a percentage of our day scholars attend our Sunday schools, and efforts are being made to induce the children to attend better in future. The religious training of our day scholars is not neglected, for each child receives definite and regular religious instruction. Our native brethren have commenced the publication of a *Singhalese Baptist Magazine*, which will be helpful to our churches in many ways.'

A Mission to CHINA, after some previous attempts, was recommenced in the year 1877, and is now carried on mainly in two provinces, Shan-si, the more northerly, and Shan-tung, to the south. In the former province, where the Rev. Timothy Richard has been the pioneer of much useful work, there are four principal stations; in the latter two, the Rev. A. G. Jones being the senior missionary. 'With regard to the work of the past year,' writes one of the missionary brethren, 'the question of a trained Native Christian agency has occupied a prominent place. Our brethren are most anxious to develop and foster the Chinese Native Church: a Church that should not be exotic, but really and truly a Church of Christ—Chinese in worship, discipline, and government. Hence the pressing importance of a fitting equipment for suitable native agency; men thoroughly acquainted with Chinese modes of thinking and living, and who have an insight into the motives, ideas, and life of their fellow-countrymen.'

An important work in training native evangelists has accordingly been initiated and carried on, especially in Shan-tung, under the direction of the Rev. J. S. Whitewright. A Medical Mission has also been initiated, of which Dr. J. R. Watson is the director.

With regard to the prospects of the work in China, the follow

ing extract from the report of the Society for 1887 is of much significance :—

'The present condition of the Chinese Empire cannot but excite the deepest interest. Religious and political forces of a mighty sort are acting upon the Government; the days of her isolation and exclusiveness are nearly ended, and the wedges have already entered that must ultimately open up ancient China.

'A new departure, full of significance, and full, we cannot but think, with many blessings to the Chinese people, has recently been made by the Imperial Government. Conservative and slow to move, it has, notwithstanding, taken a forward step which we should hail with profound gratitude to God. A decree has been issued to the high officials of the Chinese Empire, calling their attention to the work of the Christian missionaries, and defining the attitude which in future is to be taken towards their work and towards native converts to Christianity. On the strength of this decree, the heads of provinces and high mandarins have issued proclamations to the people, calling on them to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and should, therefore, be respected.

'These proclamations have been published in so many parts of China that it seems probable that every viceroy in the eighteen provinces has received official and positive instructions on the subject.

'Four years ago the British Minister at Peking, the late Sir Harry Parkes, wrote :—

'"At length it may with positive truth be said China is on the move, even China cannot withstand transforming Western forces."

'To-day, with even a fuller meaning, may it be said, "China is on the move."'

A mission to JAPAN was established in Tokio in 1879, under the care of the Revs. W. J. White and G. Eaves, but it is much crippled by the want of labourers. 'Everywhere,' writes one of the missionaries, 'the work is prosperous and very encouraging. The converts are working zealously. We are doing our utmost to follow the rapid progress which our work is making, and shall continue to do so; but we trust you will remember us, and, if you can, give us another man.'

Turning to another quarter of the world, we have briefly to notice the eventful history of this Society in the WEST INDIA ISLANDS. Of this work George Liele, a coloured free man from Georgia, was the pioneer. Passing over to JAMAICA, he gathered congregations in Kingston, Spanish Town, and other places. He was much persecuted, and more than once imprisoned. One of his congregation, named Moses Baker, a worthy, illiterate man, carried on his work, and eventually applied to the English

Society to send out a white man and his wife. Mr. Wilberforce gave valuable advice and help, and at length the Rev. John Rowe was sent, arriving in the early part of 1814. He found the work in great disorder, owing very much to the opposition of the authorities; but he zealously set himself to the work of organizing, preaching, and teaching, with such success that, although his career was closed by death in little more than two years, he left a name long honoured throughout the island. He was followed in 1817 by the Rev. James Coultart, who settled in Kingston, and soon gathered a large church. The number of missionaries was now rapidly augmented, Christopher Kitching, Joshua Tinson, James M. Philippo, Thomas Burchell, William Knibb, and many others having been added to the number by the year 1824. Large chapels were built in many parts of the island; great numbers of the negroes were admitted to the churches, and large day and Sunday-schools established for the black children. The returns of 1831 gave 10,838 communicants in 24 churches, presided over by 14 English missionaries. But troublous times were at hand.

At the end of 1831, symptoms of insubordination appeared among the negroes, and open revolt soon broke out in many places. Martial law was at once proclaimed. The missionaries, who had spared no effort to urge their flocks to quietness, diligence, and submission, were charged with having fomented the insurrection. Mr. Knibb, Mr. Burchell and others were arrested and their lives were threatened. Several chapels and other buildings belonging to the Baptists were destroyed by angry mobs. The missionaries, being brought to trial, were acquitted; and it was determined to send Messrs. Knibb and Burchell to England, to lay their case before the churches and the public. On the 21st June, 1832, the annual meeting of the Society was held in Spa Fields Chapel, London, and Mr. Knibb boldly declared from the platform that slavery must cease. His words found an instant and enthusiastic response; and the Baptist churches of this country contributed no unimportant share to the agitation which led two years after to the abolition of slavery throughout the British dominions. On the recommendation of the Government a grant of £5,510 was made to the Society as compensation for the ruined chapels, and the result of an appeal to the Christian public for the remainder brought in no less than £13,000. The work was resumed

under the happiest auspices, the Christian negroes proved in most cases worthy of their freedom, and there was for some years so much increase and blessing that the churches were led to celebrate the Jubilee of the Baptist Missionary Society in 1842, by declaring themselves independent of its funds. Since that date, therefore, the work in Jamaica has been mainly self-supporting. In the 144 churches connected with the Baptist Union of that island, there were at the date of the latest returns more than 32,342 communicants under the care of British or native pastors, the latter greatly preponderating. All this is indirectly the result of the blessing of God on the labours of the Baptist Missionary Society.

The Society still maintains the COLLEGE at CALABAR, Kingston (established 1818), with a staff of three tutors, the venerable D. J. East being president; the work of the College comprising a Theological School for the training of pastors, a Normal School department, a High School, and a general Day School for boys and girls. The College takes a high rank among the educational institutions of the island, and to the churches it is invaluable.

In the other West Indian Islands the Society continues its work. The BAHAMAS were entered in 1833, TRINIDAD in 1843, SAN DOMINGO in the same year, and TURK'S ISLANDS in 1880. Much attention in these islands is given to the education of the young, many of the Sunday-schools being large, especially in the Bahamas. In San Domingo there is much to discourage, through the unsettled state of public affairs. From Turk's Islands and Trinidad the missionaries report large congregations and a gratifying increase of membership.

A sign of spiritual life among the members of our West Indian churches has been the eagerness evinced to send the glad tidings of salvation to AFRICA, the land of their ancestors. As soon as slavery was abolished the purpose began to take a definite form, generous contributions were offered by the emancipated negroes; and the Society at home resolved to imitate the effort. The Rev. John Clarke, a missionary from Jamaica, and Dr. G. K. Prince, a medical practitioner, were sent out to survey the ground, and fixed upon the island of Fernando Po, near the mouth of the river Cameroons, in the Gulf of Guinea. The Mission was fully inaugurated in the Jubilee year

of the Mission, 1842, the Rev. T. Sturgeon was set apart for the work; followed by the Rev. Joseph Merrick, also from Jamaica, and the Rev. Alfred Saker from Devonport, with others. The work was extended to the continent, and churches were gathered and organized. Mr. Saker soon developed rare abilities not only as an artizan but as a linguist. He reduced the Dualla language, spoken on the mainland, to writing, prepared elementary books, translated large portions of Scripture, and taught the people the arts of civilized life. Romanist intrigues after a while compelled the missionaries to quit Fernando Po; but they found a foothold on the continent, and formed the settlement of Victoria on Amboises Bay, at the foot of the Cameroons mountains, devising at the same time plans for penetrating into the interior. The coloured pastors Fuller, father and son, and Pinnock; the English missionaries, Diboll, Quintin Thomson, and others, formed with Mr. Saker a devoted band; and there appeared the fairest hope that, even when these brethren were removed, the little colony of Victoria would be not only a prosperous Christian community, but a fountain of light and life to the regions beyond. Not long, however, after Mr. Saker's decease in 1880, unexpected difficulties arose from the schemes of German colonization on the West Coast of Africa, and eventually it was deemed best to relinquish the work into the hands of the Basel Missionary Society. This has now been done, and the enterprise, it is hoped, will be carried on not less effectually than before by that earnest Protestant association.

The Mission to THE CONGO, writes the late Treasurer of the Society, Joseph Tritton, Esq., owes its practical development in great measure,

'to the publication of Mr. Stanley's record of his wonderful journey "across the Dark Continent." The attention of the Christian Church had been drawn to the spiritual need of other parts of Africa, besides those of its Western and Southern Divisions, where loving hands had unfurled, with no mean success, the banner of the cross.

'In connection with the London Missionary Society, the wanderings, the discoveries, and the sufferings of Dr. Livingstone, the touching circumstances of his death on bended knee in the hut of Ilala, and the subsequent transport of his cold ashes by native hands, to be laid with the illustrious dead in our ancient Abbey, had greatly influenced the public mind. While the record of the Church Missionary Society's proceedings at Uganda, the propagation of the Gospel and its ready reception at the court of King Mtesa, further stimulated religious sympathy on the African's behalf.

'Prayerful thought on the existing need of Central Africa, and the possibility of meeting it, had long been working in one benevolent mind—that of a Christian gentleman, Mr. Robert Arthington, of Leeds, who, in the spring of 1877, thus wrote to the Committee of the Society: "There is a part of Africa, not too far, I think, from places where you have stations, on which I have long had my eye, with very strong desire that the blessing of the Gospel might be given to it—it is the Congo country, an old kingdom, once possessed—indeed, it is now—of a measure of civilization, and to a limited extent instructed in the externals of the Christian religion."

'After glancing at the history of the country and its readiness to receive some English ("white men") if they would come to them, Mr. Arthington made the following generous proposal:—

'"It is therefore a great satisfaction, and a high and sacred pleasure to me, to offer one thousand pounds, if the Baptist Missionary Society will undertake at once to visit these benighted, interesting people with the blessed light of the Gospel, teach them to read and write, and give them, in imperishable letters, the words of Eternal Truth. By-and-by, possibly, we may be able to extend the Mission eastwards, on the Congo, at a point above the rapids."'

This proposal, followed as it was by other large-hearted suggestions and generous gifts, encouraged the Committee to undertake the mission. Suitable men were found as pioneers for the work, notably Mr. Grenfell, a skilled engineer as well as a devoted missionary labourer; Mr. J. T. Comber and Mr. W. Holman Bentley. These missionaries with their companions proceeded to San Salvador, and thence to Stanley Pool, the entrance of the Upper Congo, from which to Stanley Falls, on the Equator, in the very centre of the continent, there is an uninterrupted waterway of more than a thousand miles. To navigate this river, a steamer was built—again at Mr. Arthington's suggestion—and appropriately named *The Peace*. Settlements have been formed on both the Upper and the Lower Congo, and a band of twenty missionaries are now hopefully and joyously at work. The losses by death have been heavy, Mr. Comber himself having been among the latest called to his rest; but recruits are still pressing forward; and as the conditions of health in these regions are better understood it is hoped and believed that the valuable lives that remain will be preserved. A fire that caused much distress in the Mission premises at Stanley Pool, August 1886, like the fire at Serampur in 1812 to which reference is made on page 40 called forth the sympathy and generosity of the British churches in an extraordinary degree, the whole amount of the loss—

[*Continued on page* 48.

SUMMARY.

Income for 1887–8, £75,778 16*s.* 9*d.*

Fields of Labour.	Entered.	No. of Stations and Sub-Stations.	Missionaries.	Evangelists.	Communicants.	Day Scholars.	Sabbath School Scholars.	Day School Teachers.	Sunday School Teachers.	Native Contributions (Approximate).
INDIA :—										
Bengal Presidency	1799	113	38	92	3,504	2,777	1,718	84	120	£5,987
Northern India	1816	39	20	26	1,069	1,426	1,105	65	54	
Western India	1853	4	3	2	24	40	53	2	5	
Southern Presidency	1874	1	1	1	39	25	30	...	...	
Ceylon	1812	100	5	24	961	2,987	1,097	73	105	£345
China	1877	57	21	5	1,040	...	...	...	...	£491
Japan	1879	11	3	4	130	55	50	1	3	
Palestine	...	5	1	...	21	48	55	5	3	
WEST INDIES :—										
Trinidad	1843	15	1	2	810	...	383	...	27	£1,141
San Domingo	1843	4	1	8	117	29	285	1	31	
Turk's Island	1880	11	1	44	939	114	785	4	98	
Bahamas	1833	81	1	98	4,122	205	4,027	4	396	
AFRICA :—										
Congo	1879	5	22	...	...	116	127	...	1	
Totals	...	446	118	306	12,776	7,822	9,715	239	843	£7,964

The Jamaica Baptist Union in 1887 reported 144 churches, with 78 out-stations, and a total membership of 32,342.

some £4,000—being raised again in fifty days, and almost without a special appeal.

Amid all the pioneering work, spiritual results have not been absent. At San Salvador there have been many conversions, and in other places there are manifest signs of spiritual influence. Not long before his decease Mr. Comber wrote, 'The Congo Mission was never so full of promise as to-day. No one can study its brief history without seeing most clearly the overruling hand of God.'

The language has been reduced by Mr. Holman Bentley to a written form: an elaborate grammar and dictionary in one handsome volume has been published, and the *Peep of Day* has already been translated. The New Testament and other portions of Scripture will soon follow; and the vast basin of the river will, it is hoped, become accessible to the glorious gospel.

In addition to the Missions described above, the Society has undertaken work on the Continent of Europe, which does not fall within the scope of this manual. It has also adopted a mission at Nablous in PALESTINE (the ancient Shechem or Sychar), where Mr. El Karey, assisted by his wife and her sister, are labouring chiefly among the Jews and the Mohammedans. Two day-schools are also conducted in Nablous, one for girls, one for boys. In these, writes Mr. El Karey, 'we have Jews, Greeks, Mohammedans, Samaritans, and Protestants, bowing their heads together and offering up prayers to God. We have only Christian teachers in our schools; the instruction is entirely Scriptural. Many of the scholars have become true Christians.'

Magazines:—*The Missionary Herald* and *The Juvenile Missionary Herald;* monthly.

LONDON MISSIONARY SOCIETY.

FOUNDED 1795.

THE *Missionary Society*, now called the *London Missionary Society*, was founded in September, 1795, as the result of conference between the representatives of several evangelical bodies, convened at the instance of the Rev. Dr. Bogue, of Gosport. Its founders and first constituents were connected with the Church of England, with various sections of the Presbyterians, and with the Congregational body. The constitution of the Society was strictly undenominational, and its object was stated in the words, 'to spread the knowledge of Christ among heathen and other unenlightened nations.'

As time went on, denominational missionary societies were established, and thus, by degrees, the maintenance of the Society was left chiefly to members of the Congregational body. But the undenominational constitution of the Society is still unchanged.

In the first years of the Society, openings for foreign missionary effort were comparatively few, and thus several fields were occupied temporarily, from which, on account of more important openings which were presented, it has been felt necessary to withdraw. On the other hand, in later years, the progress made in some stations has warranted the Society in leaving the Christian communities formed by its instrumentality to conduct and support Christian worship and work among themselves, with only occasional pecuniary aid from the Society.

Up to the close of 1888, the Society had sent out 833 male and 54 female missionaries.

The receipts for 1887–8 amounted to £124,860 1*s.* 9*d.*; the expenditure to £128,254 0*s.* 5*d.*

A condensed history of the several Mission fields occupied by the Society may now be given.

China.—Soon after the establishment of the Society, the attention of the directors was drawn to this great empire; but the strong objections of the Government and people of China to the presence of foreigners caused delay in sending out missionaries. In 1806, however, the Rev. R. (afterwards Dr.) Morrison was appointed to that field, and in September 1807, he arrived at Canton. Here he met with many forms of opposition, and was exposed to much peril. Consequently, open evangelistic efforts were impracticable. In 1808 he became translator to the East India Company's Factory in Canton, by which his position was made more safe. Here he made known the Gospel within a very limited circle, but he chiefly devoted himself to literary labour in translating the Scriptures, writing tracts, and preparing a Chinese dictionary. Dr. Morrison, who during part of his work had been assisted by the Rev. W. Milne, died in 1834, and the work in Canton was left to native evangelists, who laboured amid much opposition, but not without success.

By the Treaty of 1842 between the British and the Chinese Governments, certain ports in China were opened for the residence of foreigners, and several missionaries, who had hitherto resided in Malacca and the Malayan Archipelago, proceeded to China and settled there.

Thus, early in 1843, Dr. Hobson, leaving Macao, removed to Hong-kong, where he opened a hospital. In July of the same year he was followed by the Rev. J. (afterwards Dr.) Legge. Here for a time Dr. Legge conducted a theological seminary, as well as ordinary evangelistic work. But the seminary being soon closed, he gave his attention to literary labour, which, by degrees, occupied a large proportion of his time. His connection with the Hong-kong Mission continued until 1873.

In 1875 female missionaries also were appointed to Hong-kong. On the opening of the Mission in Hong-kong in 1843, a printing press was set up in connection with the Society, and with this was combined a type foundry; but as, after a time, other establishments of the kind were commenced, those connected with the Society were disposed of.

In 1843 the Rev. W. H. Medhurst, leaving Batavia, proceeded to Shanghai, in company with Dr. Lockhart, and commenced a Mission there; Dr. Lockhart opening

a hospital, which, after several years, was taken up and supported by the foreign community, and the Society's connection with it ceased. In 1847 the Rev. W. Muirhead joined the Mission, and is still occupying this field, which comprises Shanghai, several out-stations, and a wide extent of country in which Mr. Muirhead and his native assistants carry on evangelistic work. At the close of 1887 two missionary ladies were sent out to this station.

In 1843, the Rev. J. Stronach, who had been connected with the Mission at Singapore, left, and with Mr. Young, who had been his colleague at Singapore, proceeded to Amoy, and opened a Mission there in 1844. The Amoy Mission has been very fruitful in result, several strong and self-supporting churches having existed in it for many years. One of the out-stations, Chiang-chiu, has recently become a separate head-station, at which two missionaries reside, one of them a medical practitioner. For many years the missionaries have educated native students for evangelistic, pastoral and school-work. In 1885 two ladies were sent out to carry on a Female Mission.

In 1861 the Revs. Griffith John and R. Wilson, of the Shanghai Mission, visited Han-kow, and formed a station there. The Rev. T. Bryson arrived in 1867, and settled at Woo-chang, on the opposite side of the river. A medical branch of the Mission was commenced some years ago, and a hospital was built. This work is still going on, and is under the care of Dr. Gillison.

During the closing weeks of the year a new Mission in Ching-king, the commercial capital of the great Sze Chuan province, was opened by the settlement of the Rev. J. W. Wilson. In May 1861 the Rev. Joseph Edkins, who had been connected with the Shanghai Mission since 1848, opened a new station at Tien-tsin, where, in 1862, he was joined by the Rev. Jonathan Lees. In 1879, Dr. Mackenzie, removing from Han-kow, commenced a medical mission at Tien-tsin, which, through the patronage and liberal pecuniary aid of the Viceroy, Li Hung Chang, has become a very important branch of work. Ladies sent out by the directors as female missionaries have been carrying on their work from 1885. Native students have for some years been instructed by the missionaries, preparatory to their engaging in

the work of the Mission. Several promising out-stations have been opened in connection with the Tien-tsin Mission. Some of these out-stations, situated about 150 miles south of Tien-tsin, have during the past year been formed into a new centre for work, and are occupied by two European missionaries, one of whom is a medical man.

Access, for missionary purposes, to the sacred city of Peking being ardently desired, Dr. Lockhart visited the city in 1861, to test the practicability of establishing a Mission there; and, as a first step, began medical practice in the East City. Mr. Edkins in 1862 paid two visits to Peking, and in 1863 settled there as a missionary. Their successors have carried on and enlarged the work, and from 1884 ladies have been sent out to conduct a Mission among Chinese women and girls. For many years native students have been educated at Peking with a view to missionary work.

A Mission to the Mongols was commenced in 1819 by the Revs. E. Stallybrass and W. Swan, who entered Siberia from the west. This Mission was carried on with a small measure of success until 1840, when it was suppressed by a decree of the Russian Synod. The missionaries during their residence in Siberia translated the Scriptures into the Mongolian language—an invaluable legacy for the future. In 1869 the work was recommenced, and the Rev. J. Gilmour was appointed to this sphere. He arrived in Peking in 1870, and, making Peking his base of operations, entered Mongolia from the east; making long tours among the people, and dispensing medicines as a means of gaining access to them. In his work he has met with some encouragement, but chiefly among Chinese residing in or visiting Mongolia for purposes of trade. The Mongolian Mission has now found a centre in the town of Chao-yang, and Mr. G. P. Smith, M.B., C.M., has gone out to join Mr. Gilmour in the work.

India.—Very early in the Society's history, the directors turned their attention to India. In May 1798, the Rev. Nathaniel Forsyth sailed from England for Calcutta, and settled at Chinsurah, thirty miles above that city. This was the commencement of the North India Mission, of which, for the past seventy years, Calcutta has been one of the chief centres. The first Mission in South India was that at

Vizagapatam, to which Messrs. Cran and Des Granges were appointed in 1804. Before the close of 1810, both these brethren were removed by death, but not until they had made some progress in school and translation work, and had had the satisfaction of welcoming a Brahmin convert to Christianity, by name Ananderayer. The Mission was carried on by Messrs. Gordon and Lee, and was subsequently reinforced by Messrs. Dawson and Pritchett.

Almost simultaneously with the commencement of the Vizagapatam Mission, efforts were made to settle in the native province of Travancore. The Rev. W. T. Ringeltaube, the pioneer of this Mission, after studying the Tamil language at Madras, proceeded to Palamkottah, whence, in the early part of 1806, through the influence of the British Resident in Travancore, he obtained a passport to enter that province The station at Nagarkoil was formed in 1809, and continues one of the five centres from which the Travancore Mission is worked. In 1805 the Rev. W. C. Loveless commenced work in Madras. In 1810 the Rev. John Hands settled at Bellary, and ten years afterwards, his colleague, the Rev. Joseph Taylor, removed to Belgaum, and commenced a station in that town. In the same year (1820), Bangalore was taken up by Messrs. Laidler and Forbes. Cuddapah, with its 'Christian village,' owes its origin to the Rev. W. Howell, who settled there in 1822. The destination of the Rev. Henry Crisp, who had been appointed in 1827 to Cuddapah, was changed, and he was permitted to found a station at Salem, which at the present day is one of the large and important centres of work in South India. In like manner the Rev. W. B. Addis was transferred from Travancore, and became the father of a new mission at Coimbatore in 1830.

Turning to the North-West, Benares, 'the sacred city of the Hindoos,' became a sphere of the Society's labours in 1820 by the appointment of the Rev. M. T. Adam. Its sister station, Mirzapur, thirty miles distant, was commenced by the Rev. Dr. Mather in 1834; and, in 1850, the hill station of Almora was taken up by the Rev. J. H. Budden, at the suggestion of some Christian gentlemen residing in the Kumaun province, who agreed to meet local expenses. In the evening of life, Mr. Budden is now permitted to rejoice in the fruits of nearly

forty years' labour for the moral, social, and spiritual benefit of the native population.

The foregoing summary is not intended to comprise a complete record of the initial work of the Indian Mission. During the first forty years of the Society's existence, stations were commenced and discontinued, but most of the stations to which we have referred are at present in full and enlarged operation.

Apart from translation work and the preparation of a native literature, which apply equally to most other missions, the operations of the Society in India may for convenience be divided into three main departments—pastoral, evangelistic, and educational. The training of native young men with the view of their becoming catechists, evangelists, and pastors to their countrymen, is carried on at Calcutta, Bangalore, Nagarkoil, and other places.

To sum up the present position of the Society's work in India: In the NORTH there are seven stations—Calcutta, Berhampur, Benares, Mirzapur, Singrouli, Almora, and Ranikhet. In Calcutta the various branches of Christian effort are being worked with energy and success. In connection with the Bhawanipur Institution, the result of the university examinations was very satisfactory, fourteen students having passed in the First Arts, and five in the B.A. Female education and Zenana visiting exhibit signs of steady growth. Among its native workers the mission has men of conspicuous ability and high character who are rendering most valuable service as teachers, pastors, and evangelist missionaries. The small native Christian church in Berhampur has held on its way without change; an English service has also been kept up. Zenana work is actively carried on. Benares contains a Mission College, to which the time and attention of one of the three resident missionaries are mainly devoted. Visits to the monasteries and temples of the city, evangelistic work in the rural districts, and Zenana visitation, are cared for by the several members of the Mission staff. The salient features of the Mirzapur Mission are its high schools and orphanage. There is also a small community of Christians at Singrouli, consisting of twenty-three families, ministered to by an ordained native pastor, who also preaches in the surrounding district. Almora, with its college, and Ranikhet, with

its mission church, complete the roll of the North India stations.

The area covered by the missions in the SOUTH is larger than that of either of the other divisions. Travancore, although included geographically, is regarded as a separate Mission. In South India proper there are eleven stations, viz., Belgaum, Bellary, Gooty, Cuddapah, Bangalore, Tirupatur, Salem, Coimbatore, Madras, Vizagapatam, and Vizianagram. There are six institutions for higher education, situated respectively at Bellary, Bangalore, Coimbatore, Madras, Salem, and Vizagapatam.

The districts south of Bangalore comprise an area of 14,000 square miles, with a population of nearly 3,000,000. Yet the full complement of missionaries for this vast region has never been more than five, and for several years past there have never been more than four in the three stations. They have, however, been ably seconded by an earnest company of native agents, whom they have trained for the work, and still, so far as possible, supervise and direct.

In Travancore, where the success of the Mission has been most marked and gratifying, there are five principal stations—Nagarkoil, Neyoor, Pareychaley, Trivandrum, and Quilon. These are worked by eight male and two female missionaries, assisted by a band of nineteen native ordained missionaries and twenty-five native preachers. In 1852 a Medical Mission was commenced at Neyoor by Rev. C. C. Leitch. His successors have been Dr. Lowe, Dr. T. S. Thomson, and Dr. Fry, the last named being the present superintendent of this special department of the work at Neyoor.

MADAGASCAR.—The first missionaries sent by the Society to Madagascar were the Revs. Thomas Bevan and David Jones, who arrived in that island in August 1818. Within a year from their embarkation, Mr. and Mrs. Bevan and child, and Mrs. Jones and child, had fallen victims to the fever of the country, and Mr. Jones was left alone. He paid a visit to Mauritius, and returning to Madagascar in 1820 reached Antananarivo, the capital, in October, and commenced the Mission there. Between that time and the death of Radama the king, in 1828, fourteen missionaries were sent out, and a printing press had been set up in the capital, at which the

entire Bible was printed, with the aid of the British and Foreign Bible Society. Mission schools had been established, and instruction in the industrial arts given by lay agents sent out specially for that purpose. Preaching in the vernacular by Mr. Jones and the Rev. David Griffiths, who had joined him, attracted large congregations, and the Mission was showing every sign of prosperity; when, on the accession of Queen Ranavalona, indications were but too apparent that trouble was at hand. In July 1837, the profession of Christianity was forbidden, Christian worship prohibited, and every book confiscated. In the same year Rasalama was speared. By the year 1842, the martyrs numbered seventeen, while many hundreds had been doomed to slavery, others happily escaping by flight. Another persecution broke out in 1849, when eighteen persons were put to death, and more than a hundred, with their wives and children, made slaves, and 2,000 fined. Again, in July 1857, twenty-one were stoned to death, and sixty-six were loaded with heavy chains.

But a time of deliverance was near. In August 1861, the queen died, and her son and only child, Rakotond, succeeded to the throne, as Radama II. The views and policy of the new sovereign in relation to foreigners were most liberal and enlightened. An embassy from Mauritius that proceeded to Madagascar reported the number of Christians found in the capital, who at their invitation were visited by the Rev. J. J. Le Brun, accompanied by the Malagasy refugee David Johns. By request of the directors, the Rev. William Ellis, who had visited the island in 1856, again proceeded thither, with a view to ascertain facts, and to prepare the way for the introduction of a new body of Christian labourers. In the following spring a party of six missionaries, including a medical man, a printer, and a schoolmaster, set out, carrying with them a supply of type, school materials, upwards of 10,000 copies of Scriptures granted by the British and Foreign Bible Society, and 300 reams of printing paper, the gift of the Religious Tract Society. They also conveyed some 20,000 volumes of Christian works translated into the vernacular. Mr. Ellis remained in the island until 1865, to assist in re-organizing the Mission, when, his object being accomplished, he returned to England. The result of six years' effort, as shown in December 1867, was 90 churches, with 5,255 members, and a Christian community of about 20,000.

There were also 101 pastors in and about the city, with an equal number of simple chapels erected at the cost of the native congregations. In the meantime, at the suggestion of Mr. Ellis, an appeal had been issued by the directors for funds to erect four substantial memorial churches on sites rendered sacred by the death of the Christian martyrs, which sites were secured to the Society in perpetuity by the king. The appeal was successful, and the churches are now an ornament to the capital, and are filled with attentive worshippers.

In 1863 Queen Ranavalona came to the throne, and in 1869 was baptized into the profession of the Christian faith. In March 1873, the then foreign secretary, Dr. Mullens, accompanied by the Rev. John Pillans, went on a visit to Madagascar, as a deputation from the Society. They were favoured with audiences by the queen and prime minister, in whose presence a public examination of schools was held. The churches in the island now enjoyed much prosperity and increase, which prosperity continued with scarcely any intermission for another decade. The Mission became consolidated, and its influence widened. If the statistics showed a falling off in numbers, it was simply an indication that 'the praying' had become more of a reality with the people, and that by a careful sifting process the chaff had been separated from the wheat. In July 1883, the good queen, after a brief illness, died, declaring with her last words her trust in Jesus Christ as her Saviour, and charging the prime minister and her successor to remember that her kingdom was resting upon God. Razàfindrahèty, the present sovereign, who bears the title of Ranavalona III., is a niece of the late queen.

In recent years the proceedings of the French in connection with the island have caused much anxiety to the Mission; but by the blessing of God the work has been continued both in the Imerina and the Betsileo provinces without serious interruption.

The total number of churches in Imerina connected with the Mission is about 900. These churches necessarily differ much in character. Some of the more distant ones barely deserve the name of Christian churches at all, so dense is the ignorance of the great majority of the people of even the elements of Christianity, and so far are they from being obedient, not only to the law of Christ, but even to the

demands of the most ordinary morality. Other churches again, especially those in and near Antananarivo, are in a comparatively strong and healthy condition, alive to their responsibilities, and vigorous in their endeavours to advance education and true religion in their midst.

The number of students, ministerial and otherwise, in the college at Antananarivo is 54; pupils in the normal school, 204; and in the girls' central school, 183. The last revision of the Malagasy Bible, which was commenced in December 1873, has been completed, and a missionary has recently arrived to take charge of the printing-office.

In the Betsileo province the normal school at Fianarantsoa has a regular attendance of 119 pupils, while special efforts are made on behalf of girls and women. In the country districts Sabbath services, schools, Bible classes, etc., have all been vigorously carried on during the year, and in some instances with cheering results.

AFRICA.—The operations of the Society were at first confined to the southern portions of this continent, but they have from time to time taken a northerly direction, the limits of which are now marked by the Mission on Lake Tanganyika.

The first sphere taken up by the Society was Kafirland. Its tribes were located on the eastern boundary of the Cape Colony beyond the Fish River. In December 1798, Dr. Vanderkemp left England with Mr. Edmonds, both of whom in the following year took up their residence among these warlike people. Messrs. Kicherer and Edwards, who accompanied them, commenced labour among the Bushmen, or Bosjesmans, in the north of the Colony. In 1801, Dr. Vanderkemp proceeded to Graaff Reinet, and in the following year he removed with the first Hottentot congregation to Botha's Farm, near Algoa Bay. In 1803, in connection with the Rev. James Read, he obtained a station at Kooboo from the Dutch Government, and named it Bethelsdorp. Dr. Vanderkemp died on the 15th of December, 1811. In 1816 the Rev. Joseph Williams established a Mission among the Kafirs at Kat River, but was called to his rest in August 1818, after a brief period of labour. The Mission is perpetuated in the station of King William's Town, at present under the charge of the Rev. John Harper. The Mission

among the Bushmen was reinforced by the Rev. C. A. Kramer in 1799, when he joined Messrs. Kicherer and Edwards at Zak River. This station was relinquished in 1806, but as the result a station was formed among the Bushmen at Colesberg in 1814, and the way was opened for reaching the Namaquas, Corannas, Griquas, and Bechuanas. In January 1806, the Orange River was crossed, and a work attempted among the Hottentots of Namaqualand. The missionaries, however, soon had to flee, owing to the terror caused among the native tribes by the presence of the notorious chief Africaner. The Mission was resumed at Pella in December 1811, by the Rev. John Ebner, who, four years afterwards, removed to Africaner's kraal, where that chief and his brothers, with many other natives who had embraced the Gospel, were baptized.

In 1816 two attempts were made to establish a Mission among the Bechuanas at Lattakoo. These having failed, the Rev. Robert Hamilton and people removed, in June 1817, to Kuruman, then called New Lattakoo. The Rev. Robert Moffat's first visit to Kuruman occurred on the 25th of March, 1820, and was as a deputation, in company with the Rev. John Campbell. In the following year Mr. Moffat removed thither from his station at Griqua Town by desire of the chief Mothibi. In August 1824, owing to dissensions among the native tribes, he, with his family, was compelled to retire for a time to Griqua Town; but early in 1825 he returned to Kuruman. Various missionaries successively joined the station, including the Rev. John Mackenzie, who was appointed tutor in the Moffat Institution, and commenced its classes in August 1873. Kanye, Taung, Molepolole, and Shoshong are more recently-formed stations in Bechuanaland.

A hundred and sixty miles north of Shoshong the traveller reaches the southern boundary of Matebeleland. On the 28th of October, 1859, the Society's missionaries, Messrs. Sykes and Thomas, arrived at Moselekatse's Town, but, owing to numerous delays, it was not until the end of December that they were able to settle in the valley of Inyati, which had been granted to them by the chief for their occupation. The present missionaries are Messrs. Elliott and Rees.

A second Matebele station was opened at Hope Fountain in the year 1872, by the late Rev. J. B. Thomson, a missionary

from Inyati. The present missionaries are Messrs. Helm and Carnegie.

About twenty years since, it was resolved, in view of the claims of the districts unworked, to reduce the number of stations within the colony itself, with the purpose of devoting the resources at command more largely to the regions beyond. The result has justified the wisdom of the step, and during the above-named period the few remaining churches in the colony have become independent of the Society's aid.

The latest development of Missions in the dark continent—that on Lake Tanganyika—took place in the year 1877. In the month of April, the missionaries embarked for Zanzibar, and on the 24th of July, six in number, they left the coast for the interior with their waggons and oxen. This mode of transit proving a failure, the missionaries rested during the rainy season in the hills at Kirasa, near Mpwapwa, and at the end of May 1878, four of their number went forward in two parties. The first proceeded *viâ* Urambo, where a Mission was commenced in 1879 by the invitation of the chief. On the 6th of August, the town of Ujiji, on the eastern shore of the lake, was reached. The past ten years have witnessed a series of almost unprecedented trials, owing to the failure of health and deaths in the Mission circle. But others have come forward to take the places of those who have fallen; and at the present time the prospects of the Mission are most hopeful: a steamer has been placed on the lake, and reinforcements, including a medical missionary, have been sent out during the past year.

The West Indies.—The work of the London Missionary Society in the West Indies embraced the colony of British Guiana (including Demerara and Berbice) and the Island of Jamaica; with (for brief periods) Tobago and Trinidad.

In 1807 a pressing request was received from Mr. Post, the Dutch occupier of a plantation named Le Resouvenir, on the east coast of Demerara, that a missionary might be sent to instruct his slaves. In response to this appeal the Rev. J. Wray was appointed, and settled at Le Resouvenir in February of the following year, Mr. Post almost entirely supporting the Mission by his liberal contributions. Before his death, in April 1809, he secured to the Society the chapel and dwelling-

house, together with a small endowment. In 1813 Mr. Wray removed to Berbice, to undertake the religious care of the Crown negroes there. His successor was the Rev. J. Smith, who laboured with much success for nearly seven years (1817–23), but who, on a charge of alleged complicity with a revolt among the negroes, was tried by court-martial, and died in prison on the 6th of February, 1824. The Society's work at Le Resouvenir was then brought to a close.

On the 1st of August, 1834, the Emancipation Act came into force. This was the signal for further effort on the part of the Society on behalf of the negro races. A Mission was commenced in Jamaica, by the appointment of six brethren, for two of whom accommodation in Arcadia had been kindly offered by W. A. Hankey, Esq.

The object from the first was to found Christian churches, and gradually to lead on the members of those churches to self-management and self-support. In accomplishing this, institutions at George Town, Demerara, New Amsterdam, Berbice, and Kingston and Ridgemount in Jamaica, rendered good service. Pure literature was also placed within reach of the natives, and every effort was made to encourage and stimulate them in self-help and moral and spiritual development. 'Congregational Unions' were an aftergrowth.

The Rev. J. Foreman, the sole superintending missionary in Guiana, died during the past year, but a successor has now been appointed. The Society has now no English missionary labouring in Jamaica.

THE SOUTH SEAS.—On September 25, 1795, it was resolved by the directors that the first attempt of the Society should be to send missionaries to OTAHEITE (Tahiti), or some other islands in the South Seas. Accordingly a vessel—the *Duff*—was purchased, and thirty missionaries, who had been appointed, sailed for that island, where eighteen of the number landed on March 6, 1797. Of the rest, ten settled on one of the Friendly Islands, and two went on to the Marquesas. Of those who landed on Tahiti, four were ordained missionaries, the Revs. J. Cover, J. Eyre, J. Jefferson, and T. Lewis; the remainder were artisans. Of these Messrs. Bicknell, Henry, and Nott, were the most prominent in the subsequent work of the Mission. From various causes—the hostility of the natives, hardship,

death and secession—the number by January 1800 had been reduced to four, Messrs. Eyre, Jefferson, Bicknell, and Nott. In March of this year (1800) the first chapel was built, Pomare, the chief, supplying much of the material. In December 1798 a second party of thirty missionaries was sent out in the *Duff*, but on their way the vessel was captured by the French, and all the missionaries returned to England, where most of them resigned their connection with the Society.

In November 1808 a rebellion broke out in Tahiti, and Pomare withdrew to Moorea (Eimeo), a neighbouring island, the missionaries retiring for a time either with Pomare to Moorea, or to New South Wales. After a time Pomare regained his former power in the island, the missionaries, at his request, resuming their work. The king's renunciation of idolatry, his acceptance of Christianity and his baptism, in connection with his victory over the rebel party, and his lenient treatment of the prisoners, led the people with few exceptions to accept the new doctrine.

During these years the missionaries had acquired the language, had translated or prepared elementary school and other books, and had also given much attention to the translation of the Scriptures. A press was also introduced, by which portions of the New Testament and other small books were printed. The Mission had now taken a settled shape, services were regularly held, Christian churches were formed, schools had been opened, and were being conducted with much success. In May 1818 an Auxiliary Missionary Society was established, of which Pomare became the president. In 1819 a code of laws was framed. In 1821 artisans from England arrived to instruct the people in handicraft weaving and agriculture.

In 1836 two Roman Catholic priests arrived, but were not allowed to remain. This led to interference by the French Government, to the arrest and expulsion of the British Consul, and to the suppression of the work of the Society. The then queen was virtually deposed, and a French Protectorate assumed. But several years before matters had arrived at this stage the entire Bible in Tahitian had been distributed among the people. Numerous Roman Catholic priests had been introduced, but as the native Christians were Protestants, French Protestant missionaries connected with the Paris Missionary Society were sent to the island, and were supported by the French Government. Only one of the

Society's missionaries remained in Tahiti, the Rev. J. L. Green, and his control over the Protestant teachers and the native churches had been set aside and given over to the French missionaries. Under these circumstances, the London Missionary Society in 1886 withdrew from this their earliest field, after having occupied it for about eighty-nine years.

The evangelization of the SOCIETY ISLANDS, consisting of Huahine, Raiatea, Tahaa, and Porapora, was soon attempted by the missionaries connected with Tahiti.

In 1807 Huahine was visited by Messrs. Nott and Hayward, but in 1808, on the temporary withdrawment of the missionaries from Tahiti, some of them took refuge in Huahine, and began a Mission; but when the state of affairs in Tahiti permitted, most of the missionaries returned.

In 1818 the Revs. W. Ellis and C. Barff settled in Huahine, and entering into the labours of their predecessors, were soon fully occupied in holding services, organizing churches, and conducting schools both for adults and children. Besides this, Mr. Ellis had brought with him a printing press, which was soon in full use in printing elementary books, etc. In 1822 Mr. Ellis went to the Sandwich Islands, and the Mission was left in the sole charge of Mr. Barff, who retired from active work in 1864, and was succeeded in 1867 by the Rev. A. T. Saville. Mr. Saville left in 1874, from ill-health, and for a time native pastors carried on the work; eventually the Rev. E. V. Cooper became the resident missionary, and he still occupies the field.

A Mission was established in Raiatea and Tahaa in 1818 by the Revs. L. E. Threlkeld, J. Williams, and J. M. Orsmond, who settled there in consequence of the earnest invitation of Tamatoa, the principal chief of those two islands, who, after a long visit to Tahiti, was led to renounce idolatry and accept Christianity; his people, after some resistance, following his example. Under these brethren, the Mission made rapid progress; but in 1820 Mr. Orsmond left, and in 1824 Mr. Threlkeld withdrew. Under Mr. Williams, now alone, every department of the work went on successfully. To the ordinary branches of the Mission, this great missionary added instruction in carpentry, smith's work, agriculture and shipbuilding. He also educated native students, many of whom rendered valuable pioneer work in other islands. In 1834 he returned to England, and did

not resume work on Raiatea. Under his successor the Mission steadily developed, the establishment of a training institution and a printing press being among its most interesting features. During the past year the French have asserted and established a protectorate over the Society Islands. This change of Government and the very unexpected death of the Rev. W. E. Richards have led the directors to decide upon withdrawing from this field of labour.

The island of Porapora was first evangelized by native teachers sent from Raiatea. In 1820 the Rev. J. M. Orsmond settled there; but in 1824 he was succeeded by the Rev. G. Platt. From 1874 the work in the island has been conducted by a native pastor, the missionaries in the Society Islands exercising a general superintendence.

Three of the HERVEY ISLANDS have been principal stations of the London Missionary Society, viz.: Aitutaki, Rarotonga, and Mangaia.

In 1821 the Rev. John Williams visited Aitutaki, and left two teachers there from Raiatea, as pioneers, through whose teaching and influence the natives were led to abandon idolatry and profess acceptance of Christianity. In June 1839 the Rev. Henry Royle arrived as the first resident missionary. He wisely paid much attention to education, and was very successful in preparing young men as candidates for the Training Institution in Rarotonga. On his retirement in 1876, the work was carried on by two native pastors, under the superintendence of the missionaries in other islands of the group, until 1885, when the Rev. W. N. Lawrence removed from Mangaia to Aitutaki.

The island of Rarotonga was visited by the Revs. J. Williams and R. Bourne in 1823, with a view to placing teachers there; but the hostility of the natives deterred the teachers from remaining. One, however, from Aitutaki, volunteered to remain there alone and make the trial. The attempt proved eminently successful. But the presence of a missionary being required, the Rev. C. Pitman settled there in April 1827, being accompanied to the island by Mr. Williams, who spent some months there, during which time he built the *Messenger of Peace*, as a means of visiting other and more distant islands. This vessel was launched in November 1827. In February 1828 the Rev. A. Buzacott

joined the Mission. These brethren, with Mr. Williams, devoted much time to the translation of the Bible into Rarotongan, as well as to the preparation of school and elementary books. A revised version of this translation was taken to England by Mr. Williams in 1834, where it was printed by the British and Foreign Bible Society. Among the missionaries who have worked on this island may be mentioned the Rev. J. Chalmers, who left for New Guinea in 1879, and the Rev. W. Wyatt Gill, B.A., who retired from foreign service in 1883. The Training Institution, which was established in Rarotonga in 1839, has educated a large number of native teachers, who have been located in numerous heathen islands in Western Polynesia, and have also been sent to take part in the work in New Guinea.

In 1823 Mr. Williams and Mr. Bourne unsuccessfully endeavoured to land teachers on the island of Mangaia. In 1824 two teachers, members of the church in Tahaa, volunteered for work there. They were favourably received, and proved successful in evangelizing the island. In April 1845 the Rev. George Gill arrived as the first foreign missionary. In March 1852 the Rev. W. Wyatt Gill joined the Mission, and on Mr. George Gill's removal to Rarotonga in 1857 the whole charge rested on him, until April 1871, when the Rev. G. A. Harris arrived and took part in the work. But on Mr. Wyatt Gill's leaving to return to England, Mr. Harris was left alone in the island, where he is still conducting the work.

Other smaller islands in the group, as well as several more distant islands to the north-west, are occupied as out-stations, under the care of native pastors under the supervision of the missionaries on the three larger islands.

The island NIUÉ (Savage Island) stands alone, not being connected with any group. Many attempts to land missionaries on this island having been unsuccessful, a native teacher from Samoa succeeded in establishing himself there in 1849; and in 1857, when missionaries visited the island, they found that remarkable progress had been made. In August 1861 the Rev. W. G. Lawes arrived as the first resident missionary there, and was very successful, not only in evangelistic, pastoral, and school work, but in the training of native students, some of whom became useful teachers in their native

island, and others were efficient pioneers in other islands in Polynesia and in New Guinea. Mr. Lawes also devoted himself to the translation of the Scriptures and other books. In 1868 he was joined by his brother, the Rev. F. E. Lawes, who, in 1874, took sole charge, when Mr. W. G. Lawes left for the New Guinea Mission.

The SAMOAN group (Navigators' Islands) consists of eight larger and smaller islands, but the missionaries of the Society have, for the most part, only resided in the three largest, Tutuila, Upolu, and Savaii, visiting the others as circumstances required. Mr. Williams sailed for Samoa in *The Messenger of Peace*, May 1830, accompanied by Mr. Barff and eight native teachers. The visit was highly successful, and the teachers were located with hopeful prospects. In 1832 Mr. Williams, on again visiting Samoa, found that great progress had been made, as did Mr. Barff and Mr. Buzacott, who visited Samoa in 1834. In 1844 a Mission Seminary for training native teachers was opened at Malua. This seminary still keeps up its high character, and the students educated in it are now spread widely over the Pacific, engaged in Christian work.

Out-stations have been formed in the Tokelau, Ellice, and Gilbert groups. These island stations are under native pastors who were educated at Malua, whose work has been productive of very remarkable results. One of the missionaries from Samoa annually visits these islands in the Society's vessel, the *John Williams*.

The LOYALTY ISLANDS were visited by the Rev. A. W. Murray in 1841, when he left two Christian teachers in the island of Maré, one from Rarotonga, and the other from Samoa. These teachers made good progress in instructing the people, though often working in circumstances of danger; and when missionaries visited the island in 1844 and 1846, they found the Mission in a prosperous condition. In 1853 two missionaries were appointed to the Loyalty Islands, the Revs. John Jones and S. M. Creagh, both of whom settled on Maré. In 1871 Mr. Creagh removed to Lifu, and Mr. Jones carried on the work alone, establishing also an institution for the training of native teachers. The establishment of a French protectorate over these islands in 1864 has seriously interrupted the work of the Mission. But the efforts, first of

Romanist missionaries, and afterwards of a French Protestant minister, have been directed to draw off the people from the English missionary. The people were prohibited from attending at the Mission chapel, and the public work of Mr. Jones was for the most part suppressed. At length, in December 1887, Mr. Jones was expelled from the island by orders from the Government of France, and the Society's Mission in Maré was brought to a close.

The first Christian teacher in Lifu was Paio, a native of Rarotonga, educated at the institution there. He was taken to Maré by Mr. Buzacott in 1842, and having been appointed to Lifu, proceeded to that island alone, winning much favour from the people. In 1845 missionaries visited the island, when Iaone, a native teacher, who was with them, volunteered to remain as the colleague of Paio. From 1864 to 1866 the work was much interrupted by the oppressive action of the French authorities, as in Maré. The Rev. S. McFarlane, one of the first resident missionaries, gave much time to the translation of the New Testament into the Lifu dialect, which was completed in 1866. In 1871 Mr. McFarlane was required by the French Government to retire from Lifu, and Mr. Creagh, removing from Maré, took his place. In 1886 Mr. Creagh was succeeded by the Rev. J. Hadfield. He is still there, and has now sole charge of the work.

Native teachers from Maré introduced the Gospel into Uvea in 1856; but Romanist priests having arrived in 1857, the efforts of the teachers were much opposed. To support them, the missionaries in Maré and Lifu arranged to spend a short time upon the island in turn. In December 1864 the Rev. S. Flla, who had been previously in the Samoan Mission, settled in Uvea as an English resident, and in 1865 was allowed to remain as a missionary. But he soon encountered opposition from the Romanist priests and from the French Government, while severe persecution was carried on against the native Protestant Christians. In 1876 Mr. Ella left the island, and three years afterwards was succeeded by the Rev. J. Hadfield, who for ten years maintained his ground amid much opposition from the Roman Catholic priests and their native partisans. In 1886 Mr. Creagh's retirement from the more important island of Lifu rendered it necessary for Mr. Hadfield to remove thither Uvea is therefore now without a resident missionary.

The Society's work in NEW GUINEA was commenced in 1871 by the Revs. A. W. Murray and S. McFarlane, who took with them eight teachers from the Loyalty Islands, who were located at Darnley, Saibai, and Dauan Islands in Torres Straits, the missionaries returning to the Loyalty Islands.

Mr. Murray having in 1872 been appointed to take charge of the Mission, returned to New Guinea October 1872, accompanied by Mrs. Murray and fourteen teachers, eight from the Loyalty and six from the Hervey Islands, who were located at various places. Having settled at Cape York, Mr. Murray visited the teachers as often as opportunity offered. In 1873 he placed teachers at Port Moresby, which has become the central station of the work in connection with the east of Torres Straits. In 1874 Mr. McFarlane, who had been absent in England, returned to New Guinea and settled, in 1877, at Murray Island, which became the centre for the western branch of the Mission. Here he opened an industrial school and teachers' seminary, from which numerous teachers have gone forth for work in the islands and on the coast of Torres Straits. In 1886 he retired from the Mission. In December 1874 the Rev. W. G. Lawes, after spending some years as a missionary in Niué, joined the New Guinea Mission, and settled at Port Moresby. Here, after a time, he commenced a Training Institution, from which many students have gone forth to evangelize their fellow islanders. In 1877 the Rev. J. Chalmers, leaving Rarotonga, arrived in New Guinea, and settled for a time at the eastern end of the southern coast. He afterwards removed to Port Moresby, and was very successful in opening up New Guinea to the east and west. In 1887 the Rev. A. Pearse left Raiatea to co-operate in the New Guinea Mission.

Through the hostility of the natives in the early days of the Mission, some teachers lost their lives, but a far greater number have been carried off by fever. At the close of 1887 there were 18 teachers connected with the western branch of the Mission, and 44 with the eastern; but since that time the number of teachers has increased. Three small vessels are employed in the work. The results now seen are very remarkable and highly encouraging.

Magazines:—*The Chronicle;* and *The Juvenile Monthly* and *Quarterly News of Woman's Work.*

SUMMARY.

(INCLUDING THE WORK OF THE LADIES' COMMITTEE.)

Income, 1887–8, £124,800 15s. 9d.

Name of Mission	Founded A.D.	No. of Stations and out-Stations	Foreign Workers		Native Workers		Ad-herents	Com-muni-cants	Schools		Scholars		Native Contributions
			Ordained	Females	Ordained	Lay			Sunday	Day	Sunday	Day	£

CHURCH MISSIONARY SOCIETY.

FOUNDED 1799.

THE Church Missionary Society was founded on April 12, 1799. Its object was to send the Gospel of Christ to the heathen and Mohammedan world, whether within or without the dominions of Great Britain. At that time no clergyman of the Church of England had gone out as a missionary to the heathen or Mohammedans. The Society for the Propagation of the Gospel had been founded ninety-eight years before, but its work was then, and continued up to 1826, purely colonial.[1]

The Society was one of the most important fruits of what is known as the Evangelical movement. The leaders in the one —Wilberforce, Thornton, Simeon, Scott, J. Venn, Pratt, Bickersteth—were the leaders of the other; and the great truths they taught, the doctrines of Holy Scripture and of the Articles and formularies of the Reformed Church of England, have always been those upheld by the Society. Its main principle from the beginning has been that expressed by the formula, 'Spiritual men for spiritual work.' But in the fundamental laws there is no limitation to membership, and the only qualification mentioned for the governing body is membership in the Church of England or of Ireland.

The Society's missionaries comprise (1) ordained University graduates; (2) ordained men who have received a theological and general education at the Society's College at Islington; (3) laymen, viz., medical missionaries, schoolmasters, evangelists, etc.; (4) ladies, for educational and general work. All candidates are carefully tested as to their qualifications, physical, mental, spiritual.

The Society has sent out about 1,000 missionaries, not reckoning the wives, nor over 90 other female teachers. Of these, more than 500 were trained at the College at Islington,

[1] See page 24.

and over 200 were University men. Twenty-one missionaries have been raised to the episcopate, and twenty-three to the office of archdeacon. The native clergy ordained in connection with the Society have numbered about 360, and of these 266, pure natives, are still labouring in its service. There are 3,600 native lay teachers of all classes.

The last returns showed 185,538 native Christian adherents, of whom 47,531 were communicants. In 1887, 9,734 adults and children were baptized by the missionaries of the Society.

The Society's ordinary income for 1887–8 was £194,557, besides £26,773 for various special funds. This does not include large sums raised by the missionaries among friends at home or from English officers and civilians in the Mission field, particularly in India, nor yet the contributions of the native Christians towards their own church funds, which together probably amount to £30,000.

West Africa.—This was the first field entered by the Society. Its first two missionaries were sent to the Susu tribes on the Rio Pongas. In 1816 the Society's efforts were concentrated upon the colony of Sierra Leone, which had, since the abolition of the slave trade in 1807, become the depôt for negroes rescued from slave ships by the British cruisers. Much blessing attended the labours of W. A. B. Johnson and other missionaries, and in 1822 nearly 2,000 of the freed slaves, adults and children, were in the Mission schools, several thousands were attending public worship, and some hundreds had become sincere Christians. The work continued to prosper, but at a great cost of life; fifty-three missionaries and missionaries' wives dying between 1804 and 1824. In 1851 the bishopric of Sierra Leone was founded, and the first three bishops—Vidal, Weeks, and Bowen (the two latter missionaries of the Society)—died within three years of their consecration. In 1842 a parliamentary committee attributed the 'considerable intellectual, moral, and religious improvement' of the people to 'the invaluable exertions of the Church Missionary Society more especially.'

In 1862 the native Church was organised on an independent basis, and undertook the support of its own pastors, churches, and schools, aided by a small grant from the Society. It now

also carries on the outlying Missions established by the Society in the Bullom, Quiah, and Sherbro countries. The Christian population of the colony, according to the census of 1881, is 39,000, of whom one-half are reckoned to the Church of England.

The Society still retains the charge of the Fourah Bay College, the Grammar School, and the Female Institution; and has an outlying Mission at Port Lokkoh, on the high road to the interior, with a view to reaching the Mohammedan tribes. The Fourah Bay College is affiliated to Durham University, and African students have taken the B.A degree and the theological licence with credit. Other young Africans, sons of Sierra Leone clergymen and merchants, are graduates of Oxford and Cambridge.

There are now about fifty ordained African clergymen on the West Coast (including Yoruba and the Niger). Four of them are Government chaplains.

The Society's missionaries have reduced to writing several of the West African languages, and published grammars, vocabularies, portions of the Scriptures, and other works. Susu, Bullom, Timne, Vei, Mende, Foulah, Yoruba, Hausa, Ibo, Nupe, may be specially mentioned. The last three are used in the Niger Mission. One missionary, Dr. Koelle (subsequently at Constantinople), compiled an important work called *Polyglotta Africana*, comprising specimens of more than 100 languages.

YORUBA.—From this country, which is 1,000 miles east of Sierra Leone, had come a large proportion of the freed slaves gathered at the latter place. About 1840, many of them, having now become Christians and traders on their own account, returned to their fatherland. The result was the establishment of Missions at Badagry and Lagos on the coast, and at Abeokuta, Ibadan, and other towns and villages in the interior, which were for many years worked most zealously by Townsend, Hinderer, S. Crowther, and other missionaries, both white and black. The seed sprang up rapidly, at Abeokuta especially, and the converts manifested much patience and steadfastness under bitter persecution. Abeokuta has repeatedly been attacked by the King of Dahomey, but without success. In the defence of the town the Christians have taken a prominent part; and, in 1875, a

night attack by them, under a Christian chief, issued in the retreat of the whole Dahomian army.

At Lagos, formerly a principal slave-mart, and now a prosperous British possession, there is now a Native Church organised on the same plan as at Sierra Leone. Connected with it there are six churches, ten native clergymen, and 5,426 native Christians. One of the clergy is the Rev. James Johnson, who was ordained in 1863, and has been connected with the Society for over thirty years. While on a visit to this country in 1887 he had conferred upon him the honorary degree of M.A. by the Durham University. The Society still retains the charge of a Training Institution, a Grammar School, and a Female Institution.

There are also stations at Ebute Meta, Leke, and Ode Ondo; the whole country occupied being some 200 miles square.

NIGER.—In 1841 a Government naval expedition accompanied by a missionary of the Society, the Rev. J. F. Schön, and by Samuel Crowther, a liberated negro slave (now Bishop of the Niger), explored this great African river, the course of which had but lately been discovered. In 1854 a second expedition penetrated up the stream 500 miles, and found the natives everywhere ready to receive Christian teachers; and in 1857 Mr. Crowther, accompanying a third expedition undertaken for commercial purposes, laid the foundation of the Niger Mission by establishing three stations. Other places have since been occupied, and there are now twelve altogether (three occupied in 1886), all manned by native African clergymen or teachers, under the direction of the bishop—Mr. Crowther having been consecrated at Canterbury Cathedral on St. Peter's Day, 1864. The principal stations are Bonny and Brass, in the Delta, and Onitsha and Lokoja, higher up. The furthest station, Shonga, is 400 miles from the sea.

The superstitions of the people, and demoralization caused by the increasing European traffic, have proved formidable obstacles to the spread of the Gospel; but more than 2,000 persons have been baptized, including several influential chiefs, and the converts have exhibited much Christian fortitude in enduring persecution, and liberality in contributing to the building of Mission churches, etc.

At some stations the work has suffered from evils resulting

naturally from the isolation of the native agents, and from the imperfect supervision due to the want of facility of communication. With a view to remedy this, a steamer, the *Henry Venn*, was provided for the use of the Mission; two Native Archdeacons were appointed, the Ven. Dandeson C. Crowther (son of the Bishop) for the Delta, and the Ven. Henry Johnson, formerly of Sierra Leone, for the Upper Niger; and an English Clerical Secretary was appointed.

The openings on both the great branches of the river, the Quorra and the Binue, invite extended missionary effort. In 1879, the *Henry Venn* was taken several hundred miles up the Binue, into thickly-peopled regions never before visited by the white man, not yet overrun by Mohammedanism, and open to the Gospel.

In 1888 the Committee had the pleasure of once more welcoming Bishop Crowther to England. Almost an octogenarian in years, he might well have pleaded to be excused so long a journey; but he cheerfully consented to represent his vast diocese at the Lambeth Conference of Bishops of the Anglican Church, in order to be present at the discussion of those questions which affect the life and progress of Native Churches.

Eastern Equatorial Africa.—In 1844 the Society's Missionary, Dr. Krapf, having lately been expelled from Abyssinia, sailed down the eastern coast of Africa in search of a fresh field of labour, and established himself at Mombasa, about 150 miles north of Zanzibar. In the following year he was joined by the Rev. John Rebmann, who laboured on the coast twenty-nine years. Their remarkable journeys into the interior led to all subsequent geographical and missionary enterprise in East Africa.

For several years the Committee, aware of the desolating influence of the slave trade in East Africa, sought to rouse public interest in the question, and to induce Government to take more vigorous measures for the suppression of the traffic. It was chiefly through the Society's efforts that the Parliamentary Committee of 1871 was obtained, which led to Sir Bartle Frere's Mission to Zanzibar in the following year; and when the news of Dr. Livingstone's death reached England in 1874, the old connection of the Society with Africa was illustrated by the fact that some of the faithful

followers who had preserved his body were Africans brought up at the Society's Asylum for Freed Slaves at Nasik in India. The sympathy of the Christian public being now thoroughly awakened, the Committee took steps to revive the Mombasa Mission. An experienced Indian missionary, the Rev. W. S. Price, formerly in charge of the Nasik Asylum, was sent out, with several assistants; some 200 African Christians, from the freed slaves entrusted to his care, were collected as the nucleus of an industrial colony; and land was formally purchased for a settlement, which was named Frere Town, in honour of Sir Bartle Frere; and some 450 rescued slaves were received from H.M. cruisers, and housed, fed, instructed, and led to work for their living.

For some years past the work of evangelization has been carried on among the neighbouring Wanika tribes at Kisulutini, an inland station founded by Krapf, and in the Giriama country. Altogether, over 2,600 souls are connected with the Mission. A Mission was started in the Taita country in 1882, and in 1885 a further advance inland was made in the founding of a Mission in the Chagga country, at the base of the snow-capped mountain Kilima Njaro, where the work as yet is slow and difficult.

For this Mission and the Nyanza Mission, a new bishopric was established in 1884, with the title 'Eastern Equatorial Africa,' and the late Rev. J. Hannington was consecrated the first bishop on June 24, 1884. He was cruelly murdered on October 29, 1885, when trying to reach Uganda by a new route. His successor, Dr. H. P. Parker, formerly a missionary of the Society in North India, was consecrated on St. Luke's Day, October 18, 1886; but his episcopal career also was of short duration. He died from fever on March 26, 1888. A steamer for the Mission has been provided as a memorial to the late Rev. H. Wright, and named the *Henry Wright* after him.

The investigations of Dr. Krapf and Mr. Rebmann into the languages of East Africa laid the foundation of our present knowledge of them; and their dictionaries, translations of parts of Scripture, etc., in Ki-Swahili, Ki-Nika, and Ki-Kamba, have proved of great value, though in part superseded by the later work of Bishop Steere, of the Universities' Mission.

An event of the greatest importance has been the granting

of a Royal Charter in favour of the Imperial British East Africa Company, formed for the administration of the coast and the extensive area under British influence in the interior between the coast and the Victoria Nyanza, for the opening up and carrying on of commercial enterprise. Their head-quarters will be at Mombosa.

NYANZA MISSION.—The first impetus to the exploration of Africa from the east coast was given by the Society's missionaries. Krapf and Rebmann penetrated some distance into the interior, and discovered the two snow-capped mountains Kilima Njaro and Kenia; and subsequently a map was prepared from native information, showing a great inland sea two months' journey from the coast, which led to the journeys of Burton, Speke, and Grant, influenced the later travels of Livingstone, and thus indirectly caused the expeditions of Stanley and Cameron. Krapf had entertained a scheme for a series of Mission stations across Africa, and as far back as 1851 the Society was hoping to make some advance in that direction. For a quarter of a century, however, the project slumbered; but in November 1875, in consequence of information sent home by the traveller Stanley, of the readiness of Mtesa, King of Uganda, a great potentate on the shores of the largest of the African lakes, the Victoria Nyanza, to receive Christian teachers—and of two anonymous donations of £5,000 each being offered to send a missionary expedition to his dominions—the Society resolved, in dependence upon God, to organize such a Mission.

A well-equipped party proceeded accordingly to East Africa in the spring of 1876; and several other parties have followed, one of which, in 1878, went *viâ* the Nile, under the auspices of the late General Gordon, then governor of the Egyptian Soudan. The first leader, Lieut. G. Shergold Smith, R.N., and Mr. T. O'Neill, were killed on the Island of Ukerewe. The Mission had a cordial reception by Mtesa in July 1877, although the caprice of the king, the hostility of the Arab traders, the presence of a rival party of Romish missionaries, and other circumstances, subsequently interfered seriously with the work.

Mtesa died in 1884, and Mwanga, his youngest son (according to the custom of the country) acceded to the throne. Through the efforts of the hostile chiefs, the new king, early

in 1885, was led to regard the missionaries with suspicion, and for a time the Mission was in danger. The storm reached its climax in the arrest of several of the native Christians, and several youths were cruelly tortured and afterwards burnt to death.

Mr. Mackay, who was one of the first party in 1876, and has not since been to England, was there till July 1887, when he was compelled to leave; but another missionary, the Rev. E. C. Gordon, immediately took his place, and in March, 1888, the Rev. R. H. Walker, one of the missionaries who went out with Bishop Parker in 1886, sailed in the mission vessel to join him, and had a very gratifying reception by the king.

The position of the Mission now seemed more hopeful; but on January 11, 1889, the Church Missionary Society received from Zanzibar the following startling telegram: 'Missionaries plundered; expelled Buganda; arrived Usambiro;' and later in the day a long telegram in a second edition of the *Times* confirmed the terrible news. Briefly it was as follows: The king had purposed some treachery to his bodyguard. They had discovered it, and attacked his palace. The king fled, and his elder brother was placed on the throne. The new king at once distributed the principal offices among adherents of Christianity. At this the Arabs became enraged, and murdered many of these men, replacing them by their own adherents. Then the Missions, English and French, were attacked, the premises burnt, converts massacred, and the missionaries compelled to flee. This they did in the small Church Missionary Society's mission-boat, and arrived safely at Usambiro, at the south end of the lake.

But though the Mission has for a time been destroyed, God has not left Himself without witnesses. The missionaries while in the country made considerable progress in reducing the language to writing, and by means of a small printing-press the whole of St. Matthew's Gospel, other portions of Scripture, and of the Prayer Book, alphabets, Scripture texts, etc., have been printed and circulated in large numbers, the people eagerly learning to read them. Many among all classes were acquainted with the Gospel. The first five converts were baptized in March, 1882, and 250 other baptisms, almost all adults, have taken place since.

Intermediate stations between the east coast and the lake

have been established at Mpwapwa and Mamboia, in the Usagara hills—at Uyui, in Unyamwezi—and also near the south end of the lake, where valuable work has been done.

PALESTINE.—The original object of the Missions generally grouped under the heading of the 'Mediterranean Mission,' which were begun at Malta in 1815, at the close of the great war, and which were afterwards extended to Egypt, Abyssinia, Greece, Turkey, Asia Minor, and Palestine, was twofold; firstly, to revive the Eastern Churches; and, secondly, through them to evangelize the Mohammedans. Some very able and devoted missionaries have been employed in this work—Jowett, Gobat, Krapf, Pfander, Koelle, Klein, Zeller, etc. But the hopes of the first founders of the Society were not fulfilled. Oriental Christendom manifested no readiness to be quickened into life by emissaries from the West; and Moslem fanaticism, which barely tolerated Greek and Armenian Christianity, utterly repudiated the Gospel when presented in a pure form. Despite treaties and concessions on paper, missionary effort among the Moslem population of the Turkish Empire is carried on under the most vexatious restrictions, and a Mussulman can only become a Christian at the imminent risk of liberty and life.

The work in the Levant has for some years been confined to Palestine, to which the Society was invited by the late Bishop Gobat in 1851. Here the door is more open, and Jerusalem, Jaffa, Nablous, Nazareth, Salt, Gaza, and several smaller places, are occupied.

In 1887, the Jerusalem bishopric, first founded in 1841, was revived, the Society assisting the Archbishop of Canterbury in providing the necessary funds. The new bishop, Dr. Blyth, speaks very warmly of the Society's work.

EGYPT.—As above stated, the Society had formerly a mission in Egypt, as part of its scheme for the revival of the Eastern Churches. Many of the Coptic clergy, and one bishop, were trained in the Society's Seminary at Cairo; but the visible results were small. In 1882, in response to the appeals of Miss Whately, and in consequence of the British occupation of Egypt, the Rev. F. A. Klein, formerly of Jerusalem, was sent back to Cairo to begin a new Mission among the Mohammedans. The work is on a very modest scale, but is not without encouragement.

Arabia.—The claims of Arabia had long been pressed upon the Society; and in 1885 the committee were led seriously to consider them on the representation of a Christian officer, General Haig. The committee appointed to Aden a medical graduate of Trinity College, Dublin, and also appropriated to the Mission a sum of £1,000, specially given for new work among Mohammedans.

During 1887, General Haig, with a view to discovering openings for missionary work, visited the ports on both sides of the Red Sea, viz., Yambo, Jeddah, and Hodeidah in Arabia; Suakin, the port of Nubia; Massowah, the port of Abyssinia; and Zeila, Bulhar, and Berbera, on the Somali coast. He also made an interesting journey through Yemen, the south-western province of Arabia.

Persia.—Until a very recent period, Persia was quite closed to the Gospel. Henry Martyn stayed ten months in the country in 1811. Since 1834 an American Mission has laboured with much blessing among the Nestorian Christians. In 1869 the Rev. R. Bruce visited Persia on his way back to India, and finding the Moslems of Ispahan and its neighbourhood not unwilling to discuss religious subjects, he took up his abode there, and gathered round him some few of these, and a considerable number of Armenian Christians who were dissatisfied with their corrupt form of worship, besides opening schools, etc. In 1875 the Society formally adopted his work as one of its Missions. Dr. Bruce has also been engaged in the work of the Bible Society, and in 1881, while in England, he completed a revised translation of the New Testament in Persian, with the assistance of the late Professor E. H. Palmer. There is also a Medical Mission. In 1883, Dr. French, late Bishop of Lahore, visited Persia under a commission from the Bishop of London, ordained an Armenian Christian, and held a confirmation.

As in Palestine, so in Persia, the Mission, as regards the Moslem population, can only be of a preparatory character under present circumstances; yet Colonel Stewart, the traveller, and Bishop French, speak in high terms of its influence. In 1882 the Mission was extended by the occupation of Baghdad, which, though in the Turkish Empire, is a place of great importance for Persian work, and is in the immediate

neighbourhood of the sacred places of the Shiah Mohammedans, and therefore the resort of thousands of pilgrims from all parts of Persia. The language too is not Turkish, but Arabic and Persian; so that Baghdad is linguistically, as well as geographically, a link between the Palestine and Persian Missions.

India:—Lutheran missionaries under the Propagation Society laboured in India in the last century, and thousands of converts were baptized; but the Missions, after the deaths of Schwartz and others, languished, and at length only a few Christians remained in the South. For some years prior to the renewal of the East India Company's charter in 1813, no missionaries were allowed to reside within the British dominions, and Carey, the famous Baptist missionary, and his companions, had to take refuge in the Danish Settlements. Among the Government chaplains, however, there were men like Brown, Buchanan, Henry Martyn, Corrie, and Thomason, who did what they could to prepare the way for future work. The Church Missionary Society had an important share in the establishment of the Bishopric of Calcutta in 1814, by its publication of Claudius Buchanan's work on the subject; and it granted the first Bishop, Dr. Middleton, £5,000, towards the cost of Bishop's College.

North India.—Before India was open to missionaries, a corresponding committee was formed at Calcutta, of which the above-named chaplains and several influential laymen were members. Under Corrie's auspices Henry Martyn's solitary convert from Mohammedanism, Abdul Masih, was stationed at Agra in 1813; the Society's first agent in India thus being a native. Abdul Masih was ordained in 1826 by Bishop Heber, to be the first Indian clergyman of the Church of England. Two English missionaries were sent to Calcutta in 1816; and Meerut (*or* Mirat) and Benares were occupied about the same time; but many years elapsed before the North India Mission was worked on a large scale. Great interest was aroused by a remarkable movement in the Krishnagar district, Bengal, in 1838, when some 3,000 persons forsook heathenism, and on one occasion 900 were baptized in the presence of Bishop Daniel Wilson. A remarkable work was done by W. Smith and C. B. Leupolt at Benares, which began in 1832. In 1853,

St. John's College at Agra was opened by T. V. French, late Bishop of Lahore, and E. C. Stuart (the present Bishop of Waiapu). The Sepoy Mutiny of 1857 destroyed much of the Society's property, but the deep interest aroused by it caused a great extension of the work afterwards. Lucknow was occupied immediately on its re-conquest, on the invitation of the Chief Commissioner, Sir R. Montgomery. Allahabad was also occupied, and Christian villages have been established there and at Gorakhpur. Work was begun among the Santals, an aboriginal tribe in Bengal, and the Santal Mission now comprises eight stations and out-stations, with 2,900 native Christians. The Punjab work was also strengthened and extended; but this is now a separate Mission. The North India Mission is limited to the Diocese of Calcutta, and may be divided into three parts :—

(1) *Bengal:* comprising Calcutta, where there are several native congregations, various evangelistic agencies, important schools, and a Divinity College; the rural Mission in Krishnagar, where there are over 5,000 native Christians; stations at Bardwan and Bhagalpur; and the Santal Mission abovementioned.

(2) *The North-West Provinces:* comprising Benares, Gorakhpur, Jaunpur, Azimgarh, Allahabad, Lucknow, Faizabad, Agra, Aligarh, Muttra, and Meerut.

(3) *Central India:* comprising an important and well-worked station at Jabalpur, and Missions among the aboriginal Gonds and the Bhil tribes of Rajputana; both of which, though still young, have given cheering evidences of success.

A specially encouraging feature of the work in North India has been the sympathy and material support given to it by Christian men in official positions. The majority of the stations have been successively occupied at the earnest invitation of leading officers or civilians on the spot, who have themselves opened the way, both by personal evangelistic effort, by large donations towards the missionary agencies set on foot, and by active labours on local committees. Some £16,000 is thus raised and expended every year in India, independent of the Society's home income.

In North India, more than anywhere else, the missionary is confronted by the moral degradation of Hindooism, the tremendous power of the caste system, the intellectual arrogance

fostered by the union of Brahmin pride with rapidly spreading European culture, and the unchanging bigotry of the Mohammedan; and we cannot wonder that the results have been comparatively small, even with such missionaries as Weitbrecht, Sandys, Long, Hasell, Vaughan, in Bengal; and Leupolt, W. Smith, Hoernle, Pfander, French, in the North-West. Yet a long series of remarkable individual conversions of men of the highest Hindoo castes, or steeped in Moslem pride, bears witness to the power of Divine grace, and invites to more strenuous effort and more patient waiting upon God.

Divinity Colleges for Bengal and the North-West Provinces have been established at Calcutta and Allahabad. There are high schools at Calcutta, Benares, Lucknow, Agra, Jabalpur, etc.; normal schools at Krishnagar, Benares, Agra; boarding schools for Christian children at Calcutta, Benares, and Agra; orphanages at Agarpara (which celebrated its Jubilee in February 1887), Bhagalpur, Gorakhpur, and Agra; Christian villages at Gorakhpur, Allahabad, Secundra, Dehra Dun Valley. Native church councils have been established for Bengal and the North-West respectively.

The Society's operations in North India are carried on in the Bengali, Santali, Hindi, Hindustani or Urdu, and Gondi languages.

Punjab and Sindh.—The Punjab Mission was begun in 1851, soon after the annexation of the province to British India, by the Rev. R. Clark, who is still the senior missionary. The first station was Amritsar, the sacred city of the Sikhs, which is now a centre of important missionary agencies of all kinds. Here, every year, meets the Punjab Native Church Council, comprising the native clergy of the province, and lay delegates from the congregations—men of good position, Government officials, land-owners, lawyers, etc.—converts from Hindooism, Mohammedanism, and Sikhism. Among the clergy may be especially mentioned the Rev. Imad-ud-din, formerly a learned Moslem moulvie, now an able Christian preacher, lecturer, and writer, and author of Commentaries on the Gospels and the Acts, and who in 1884 received from the Archbishop of Canterbury the degree of D.D., the first native of India thus honoured.

At Lahore, the capital of the province, is the Divinity College, founded in 1870 by the Rev. T. V. French (afterwards

the first Bishop of Lahore). Multan is also occupied, and Kotgur and Kangra in the Himalayas.

In the rural districts, important itinerant Missions were long conducted by the Rev. R. Bateman and the lamented Rev. G. M. Gordon. In recent years the work in the villages has been much developed by Miss Clay and other ladies of the Zenana Mission, and by a Medical Mission conducted by Dr. H. M. Clark; and there is now a growing movement among the rural population towards Christianity. The baptisms in 1887 were the most numerous on record.

Mr. Gordon (who was killed at Kandahar, Aug. 16, 1880) also established, mainly at his own expense, stations at Pind Dadan Khan and Dera Ghazi Khan, the latter as a base for work among the Beluch tribes. Several other stations fringe the British frontier, the most important of which is Peshawar, where a Mission to the Afghans was established in 1855 under the auspices of Sir Herbert Edwardes, then Commissioner of the district. This Mission has gathered in some interesting Afghan converts, and its influence in the Afghan villages is remarkable. A handsome church, built in the Saracenic style, was opened in 1883 in the heart of the city, in the presence of many English officers and Afghan chiefs. A Mission was begun in 1886 at Quetta, the British outpost beyond the Bolan Pass. The Rev. G. Shirt, of the Society's Sindh Mission, began the work there, but died suddenly on June 15, 1886. A clergyman of experience and a medical missionary are now supplied.

In the valley of Kashmir a Medical Mission was started by the late Dr. Elmslie in 1865, which has been a great blessing to the people, especially during the famine in 1880, and the earthquake in 1884.

The work in the Punjab is deeply indebted to men like Lord Lawrence, Sir H. Edwardes, Sir R. Montgomery, Sir D. McLeod, Generals Lake, Taylor, and Maclagan, Colonel Martin, and others, who have nobly exerted themselves to bring the Gospel to the people under their administration.

The SINDH Mission is older in date, having been begun in 1850, but is far behind in progress, owing mainly to its having always been quite undermanned. Yet important fruit has been granted to the patient labours of the Rev. J. Sheldon and others at Kurrachee and Hyderabad.

The Urdu language is used in both Missions, in addition to Sindhi in Sindh, Punjabi in the Punjab, Persian, Pushtu, and Beluchi on the frontier, and Kashmiri in Kashmir.

WESTERN INDIA.—The work of the Society in the Bombay Presidency is carried on at Bombay (1820), in the Deccan (1832), and also in Sindh, as above-mentioned. At Bombay there is the Robert Money School, a special Mission to the Mohammedans, and various other agencies. Near Nasik is the industrial Christian colony at Sharanpur, where were trained Livingstone's 'Nasik boys' and other liberated African slaves (see East Africa). At Malegâon is a central station for work in Khandesh. At Aurangabad, in the Nizam's territory, a most successful Mission is carried on by the Rev. Ruttonji Nowroji, formerly a Parsee, some hundreds of converts having been gathered from among the out-caste Mangs. A Divinity School was established at Poona in 1886, but the paucity of the missionary staff has hindered the development of this and other agencies.

Several able and devoted missionaries have laboured at Bombay and Nasik, and there are now congregations under native pastors, the fruit of their faithful labours. But the staff has always been quite inadequate to the needs of the Mission, hence the results have not been large.

The languages in use are Marathi and (for the Mohammedans) Urdu.

SOUTH INDIA.—The Tamil country south of Madras was the scene of the Propagation Society's Missions in the last century before referred to. But the first two clergymen of the Church of England who went to India as missionaries were sent to Madras by the Church Missionary Society in 1814. There are now more than 88,000 native Christians connected with the Society in the South Indian field.

(1) In the city of *Madras*, large Tamil congregations are ministered to by native pastors (one, the Rev. W. T. Satthianadan, well-known in England), and their affairs are conducted by their own Church Council. The Society has also a special Mission to the Mohammedan population, the chief agency of which is the Harris School.

(2) *Tinnevelli.*—In 1820 the Rev. J. Hough, chaplain at Palamkotta, drew the attention of the Society to the claims of this southernmost province of the Indian peninsula, where there

was already a community of 3,000 professed native Christians, an offshoot from the Propagation Society's Lutheran Mission in Tanjore. Two missionaries were at once set apart for this work, and from that time to this, through the labours of Rhenius, Pettitt, Thomas, J. T. Tucker, Hobbs, Sargent, etc., the Gospel has not ceased to spread among the Tamil population, chiefly among the Shanars, or cultivators of the palmyra tree. In North Tinnevelli a vigorous Itinerant Mission was established by Ragland, D. Fenn, and Meadows. There are now more than 1,000 villages in which there are Christians in the Church Missionary districts alone (besides many others in those worked by the Propagation Society). The former has 61 native clergymen, and the native lay agents are so numerous that Tinnevelli has been able to supply evangelists for the Tamil coolies in Ceylon and Mauritius. The ten districts have each its Native Church Council, which manages all local concerns; and these Councils are represented in a Provincial Council. Nearly £3,000 is raised annually by these poor Shanar Christians towards the support of their own pastors, churches, and schools. The educational organization is particularly efficient. The Sarah Tucker Female Institution, with its network of affiliated branch schools, may be especially mentioned. The senior missionary of the Society, Dr. Sargent, and the senior missionary of the Propagation Society, Dr. Caldwell, were consecrated on March 11, 1877, as assistant bishops to the Bishop of Madras for the native churches. A few years ago there were large accessions from among the heathen in the districts of both Societies, owing mainly to the indirect influence of the Famine Relief Funds. 'The conviction prevailed,' wrote Bishop Caldwell, 'that whilst Hindooism had left the famine-stricken to die, Christianity had stepped in, like an angel from heaven, to comfort them with its sympathy and cheer them with its effectual succour.' The increase in the Society's stations in 1878 was about 10,000. Bishop Sargent celebrated his fiftieth year of service in Tinnevelli in July, 1885.

(3) *Travancore and Cochin.*—The Mission in these semi-independent native States, which occupy a narrow strip of country on the south-western coast of India, between the Ghat mountains and the sea, was established in 1816 at the invitation of Colonel Munro, the British resident. For twenty

years it was worked by Benjamin Bailey, Joseph Fenn, Henry Baker, sen., and others, mainly with a view to the reform of the ancient Malabar Syrian Church, which claims to have been founded by the Apostle St. Thomas. Ultimately the effort failed, owing to the internal dissensions of that Church, and its unwillingness to abjure errors in doctrine and abuses in ritual. Since 1837 the missionaries have worked independently, the result of which has been not only the adhesion of many Syrians to our purer worship, but an active reforming movement within their own Church, which was much fostered by the late Metran, Mar Athanasius. The labours of Peet, Hawksworth, H. Baker, jun., and others, among the heathen population, particularly the lowest castes, the slaves, and the Hill Arrians, have been also greatly blessed; considerable progress, as in Tinnevelli, has been made in the organization of the native church; and there are eighteen native pastors. The Kotayam College has been a great blessing in providing a high class Christian education; and the Cambridge Nicholson Institution trains native agents. On July 25, 1879, the Rev. J. M. Speechly, a missionary of the Society, was consecrated first Bishop of Travancore and Cochin. In 1885 the bishop appointed the Rev. Koshi Koshi, one of the Society's native pastors, to the office of Archdeacon. Mr. Koshi is the first native clergyman admitted to this office in India.

(4) The field of the *Telugu Mission* is an extensive country on the east side of India, through which flow the great rivers Kistna and Godavari. It was begun in 1841 by two of the most devoted men on the roll of our missionaries, Robert Noble and H. W. Fox. Noble started the famous English school at Masulipatam, now known by his name, worked it for twenty-four years, and died at his post in 1865. Several Brahmins trained in it have embraced the Gospel, and it has sent forth five native clergymen to labour among their countrymen. Fox was a preaching missionary, and thus set the example of those itinerating and rural missionary efforts which have resulted in the foundation of an increasing Telugu Native Church, chiefly drawn from the Malas and other low-caste or out-caste people. There is also a Mission among the Kols, a non-Aryan tribe on the Upper Godavari, which was founded by General Haig in 1860, and has ever since been the object of his sympathy, liberality, and personal labours.

The languages in the Society's South Indian Missions are—Tamil for Madras and Tinnevelli, Malayalam for Travancore and Telugu. In Tamil there is an extensive Christian literature, to which the Society's Missionaries have largely contributed; and in Malayalam one of them (B. Bailey) translated and printed (after having cut and cast the greater part of the type) with his own hands the whole Bible. A Commentary in the Telugu language on the New Testament has also been prepared and published by the Rev. J. E. Padfield.

CEYLON.—This Mission, commenced in 1817, comprises evangelistic, educational, and pastoral agencies, among both Singhalese and Tamils, the two races (with distinct languages) forming the population of the island. There are several Singhalese congregations at Colombo (the seat of government), Cotta, Baddegama, and Kandy (one of the ancient capitals); and Tamil congregations at Colombo, Kandy, and three or four places in the Jaffna peninsula, in the extreme north, as well as in several places in the coffee districts. Some of them are ministered to by native pastors. Considerable progress has been made in self-government and self-support; and Native Missionary Associations have been formed for the spread of the Gospel among the surrounding heathen.

In connection with or beyond this settled work, there are two Evangelistic Missions of special interest and importance, the Kandyan Itinerancy and the Tamil Coolie Mission. Both work in the hill-country in the centre of the island, covering nearly the same area. The former is among the Singhalese village population, among whom its labours have been much blessed; the latter among the Tamil coolies on the coffee estates, some 1,700 of whom are now on the roll of native Christians, besides many who have returned to their native country, South India. The Tamil Coolie Mission has for more than thirty years been mainly supported by a Committee of coffee planters, who have raised more than £1,000 a year to maintain catechists, schools, etc., the Society providing the superintending English missionaries.

The educational agencies comprise Trinity College, Kandy, and important schools of various kinds at Cotta and Jaffna. The present Bishop of Colombo (Dr. Copleston) has visited all the Society's Missions from time to time, inspecting, confirming,

and preaching in the churches and chapels and in the open air. In December 1886, he held an ordination in the Singhalese language and in the midst of the people, the first ever thus conducted.

MAURITIUS.—Though geographically most nearly connected with Africa, this little island is, in a missionary sense, a dependency of India. Two-thirds of the population are coolies, brought from Bengal and South India to work on the sugar plantations; and among these are labouring Bengali and Tamil-speaking missionaries, whose work has been much blessed. Some 5,000 have been baptized, the majority of whom have returned to their own country.

An Industrial Home was founded in 1875 in the Seychelles Islands, for the liberated African slaves landed there.

CHINA.—This great empire was opened to missionary effort in 1844, when the Treaty of Nanking, which closed the first Chinese War, gave England the possession of Hong-kong, and the right of residence at five leading ports; and more fully in 1858-60, by the Treaty of Tien-tsin and Convention of Peking. Shanghai was occupied by the Society in 1845; Ningpo in 1848; Foo-chow in 1850; Hong-kong and Peking in 1862 (the latter after the taking of the city by the allied English and French forces); Hang-chow in 1865; Shaouhing in 1870; Canton in 1881.

SOUTH CHINA.—China, south of lat. 28°, is under the episcopal jurisdiction of the Bishop of Victoria, Hong-kong. The first Bishop, Dr. G. Smith, and the third, the present one, Dr. Burdon, were missionaries of the Society; and the second, Dr. Alford, an active member at home. The Society has a Mission at Hong-kong, and several out-stations in the Quang-tung Province worked from Canton as a centre; and a new Mission has just been started at Pakhoi. But its chief work in South China is in the Fo-kien Province.

The Fo-kien Mission has a truly remarkable history. The first eleven years passed without a single convert appearing. Two out of five missionaries had died in the interval, and two had retired. The fifth died soon after gathering the first-fruits of his labours, leaving a new-comer, the Rev. J. R. Wolfe, in charge. Up to 1864 the work was confined to Foo-chow city.

In that year and the following three or four, other large cities were occupied by native evangelists. In 1866 the first two or three converts from these were baptized. And now, after twenty-three years' further labour, what do we find? We find 7,000 converts in 130 towns and villages, of whom 2,142 are communicants; 7 native clergy, 100 catechists, about 130 voluntary lay-helpers, 20 regularly built churches, and 70 preaching chapels; also a Theological College, Boarding Schools, and a Medical Mission. The principal districts, Lo-nguong, Ning-taik, Ku-cheng, etc., have their own Church Councils; and the Annual Provincial Council at Foo-chow is attended by some 200 delegates. The work has been done almost wholly by native agency; and during many years there were not more than two English missionaries in the field. New converts have told their friends, and in this way the Gospel has, without effort, spread from village to village. But not without persecution. Bitter opposition has been shown by the mandarins and gentry; the Christians have endured much personal suffering, and more than one has been martyred. In 1886 Bishop Burdon visited many of the stations, and confirmed 900 candidates.

Mid-China.—China, north of lat 28°, became a separate diocese, North China, in 1872; Dr. Russell, a missionary of the Society, being the first bishop. In 1880, after Bishop Russell's death, it was divided into two, and Dr. G. E. Moule became Bishop of the new see of Mid-China. The Society's chief Missions are in the Che-kiang Province; and there is a small Mission at Shanghai, under Archdeacon A. E. Moule.

In the province of Che-kiang are the cities of Ningpo, Hang-chow, and Shaouhing. In the earlier years of the Mission, much success was, by the Divine blessing, achieved in the numerous towns and villages around Ningpo; achieved, too, notwithstanding frequent changes in the Mission staff through sickness, and the hindrances caused during several years by the Taiping rebellion. Many of the Christians in these villages have manifested exemplary Christian steadfastness and zeal. Four of them were ordained in 1875-6. Within the last few years there has been a most interesting movement in the Choo-ki district, an offshoot of the Hang-chow Mission, and more than 300 converts have been gathered in from about twenty-five villages. At Hang-chow itself there is a Medical

Mission, and a new Hospital and Opium Refuge was built in 1885, mainly at the cost of the William Charles Jones China Fund; but many English and Americans in China contributed, and even the mandarins of Hang-chow.

Although the Chinese have only one written language, in which the whole Bible exists, they have many spoken dialects. Portions of Scripture, the Prayer Book, etc., have been published in several of these dialects in the Roman character, this being found the easiest to acquire by the large classes of the population that cannot read.

JAPAN.—For two hundred and thirty years, in consequence of the political intrigues of the Jesuit missionaries in the sixteenth century, Japan was absolutely closed to the outer world. It is about thirty-five years since the long-sealed empire opened to European influences, and in that time the country has made most extraordinary progress in the adoption of Western civilization. Still more recent is the toleration now tacitly (though not avowedly) accorded to Christian effort. American Missionaries arrived in 1859, but for several years they could do scarcely any direct evangelistic work. In 1869, just after the wonderful revolution which restored power to the Mikado, the first missionary of the Society landed at Nagasaki. He also could only use quiet and indirect methods of making known the Gospel, and the few converts vouchsafed to his labours were baptized secretly.

Within the last sixteen years toleration of Christianity has become virtually complete, and the Mission has been extended and strengthened. Not only Nagasaki, but also Tokio (Yedo), Osaka, and Hakodate, are occupied by the Society. Nagasaki and Osaka, especially, are the headquarters of expanding Missions. Native evangelists have been trained, and many outlying towns and cities have been occupied by them. There is also a Mission to the Aino aborigines of the northernmost island of Yezo. The first-fruit of these was baptized on Christmas Day 1885, and others have since been baptized, making a little Aino church of six souls. A good school was started in 1888, of which the first Aino Christian has been appointed schoolmaster.

Arrangements were made by the late Archbishop of Canterbury for the establishment of an English Bishopric in Japan,

and the present Archbishop nominated the Rev. A. W. Poole, late missionary in South India, to be the first bishop. He was consecrated October 18, 1883. But in the mysterious providence of God he was permitted to labour for a few months only; he died in July 1885. A worthy successor has been found in the Rev. E. Bickersteth, of the Cambridge Delhi Missions, son of the Bishop of Exeter.

In February 1887, Bishop Bickersteth admitted three native agents to Deacons' Orders, the first ordination of Japanese natives. He has also appointed the Society's senior missionary, the Rev. H. Maundrell, to be his Archdeacon.

New Zealand.—The Mission to the Maoris of New Zealand was the second of the Society's Missions in order of time. It was undertaken at the invitation of Samuel Marsden, Chaplain in New South Wales, who landed on the Northern Island, with the first three men—lay agents—sent out as pioneers, in 1814, and preached the first Christian sermon to the natives on Christmas Day of that year. Other missionaries followed, but their lives, which were entirely in the power of a race of ferocious cannibals, were frequently in apparently imminent danger, and for eleven years no results whatever were seen. The first conversion took place in 1825, and no other natives were baptized for five years. Then began the marvellous movement which resulted in almost the whole Maori nation being brought under Christian instruction and civilizing influences, and which led Bishop Selwyn, on his arrival in his new diocese, in 1842, to write, 'We see here a whole nation of pagans converted to the faith. . . Where will you find, throughout the Christian world, more signal manifestations of the presence of the Spirit, or more living evidences of the Kingdom of Christ?' Twelve years later, Sir George Grey, then Governor of New Zealand, informed the Committee that he had personally visited nearly all the Society's stations, and 'could speak with confidence of the great and good work accomplished by it.'

In 1840 New Zealand was made a British colony, and emigration on a large scale ensued. The vices as well as the benefits of civilization were introduced, and the inevitable conflict of race began. The continual disputes about the sale and possession of land led to prolonged and bitter wars, which shook the native Church to its foundations. In 1864 arose the

'Pai Marire' or 'Hau-hau' superstition, a strange compound of Christianity and heathenism, which spread rapidly among the natives. It was a party of Hau-haus who so barbarously murdered the missionary Völkner in 1865.

The condition of the native Church is now generally prosperous. The statistical returns sent home for 1887–8 show 18,207 church members, who are ministered to by thirty-one Maori clergymen (altogether forty-eight have been ordained, but some have died. Two of the most able were accidentally poisoned in 1887). There are 388 voluntary lay-helpers. The Christians build their own churches, and in part support their own ministers. In 1887 the native contributions for religious purposes amounted to £2,017. Several native Church Boards are working well. The comparatively small bands of disaffected and semi-heathen natives headed by Tawhiao (the 'Maori King') and other leaders, are now showing readiness to receive Christian teaching.

In 1883 a Mission Board, comprising the Bishops of Auckland, Waiapu, and Wellington, and other members, was established to administer the Society's grants, which will diminish annually, and cease (subject to personal claims) in twenty years.

The whole Bible and the Prayer Book have been rendered by the missionaries into the Maori language.

North-West America Mission.—This is a Mission to the remnant of the Red Indian tribes scattered over the vast country formerly known as the Hudson's Bay Territory, now included in the Dominion of Canada. In 1822 the Rev. John West arrived at a trading settlement on the Red River, a little south of Lake Winnipeg, and began to gather the Indians round him. The first step in the great extension of the Mission in recent years was the sending forth from Red River, in 1840, of Henry Budd, a native teacher trained up by Mr. West from his boyhood (afterwards the first native clergyman), to open a new station at Devon, five hundred miles off.

The Red River district is now the flourishing colonial Province of Manitoba, and a large part of the Society's work has developed into the settled ministrations of the church in the colony. One of the Society's churches has become the Cathedral of the diocese of Rupert's I and, which was founded

in 1849. That diocese, which has been highly privileged in its two first bishops, Dr. Anderson and Dr. Machray, was subdivided in 1872 into four parts, the three new dioceses being those of Moosonee, Athabasca, and Saskatchewan. To the two former sees missionaries of the Society were appointed, the Rev. John Horden and the Rev. W. C. Bompas, and to the third, an active co-worker in the country, Dr. McLean. In 1884, in pursuance of a scheme formed by the Provincial Synod of the Province of Rupert's Land, the diocese of Athabasca was divided, Dr. Bompas taking the northern half as Bishop of Mackenzie River, and the Rev. R. Young being appointed to the southern division as Bishop of Athabasca. A new see was also formed of the civil province of Assiniboia, consisting of portions of the dioceses of Rupert's Land and Saskatchewan; to which Dr. Anson was consecrated as Bishop of Qu'Appelle. Doctor Pinkham, of Manitoba, was consecrated on August 7, 1887, in succession to the late Dr. McLean, Bishop of Saskatchewan. A Provincial Synod held in the same month sanctioned the constitution of a new diocese, to be called the Diocese of Calgary, as soon as an endowment for the same can be raised. In the meantime Dr. Pinkham's title is 'Bishop of Saskatchewan and Calgary.'

The diocese of Moosonee includes extensive territories round the shores of Hudson's Bay, and stretches to the borders of Canada. Bishop Horden's labours have been most successful, and the great majority of the Indians now profess Christianity. The diocese of Saskatchewan includes missions to the still heathen and untamed Plain Crees, Sioux, and Blackfeet, of the great Saskatchewan Plain. In the diocese of Qu'Appelle the Society's one station has been transferred to the bishop. The dioceses of Mackenzie River and Athabasca, which are far the largest in extent, comprise missions to the Chipewyan, Slave, Dog-rib, and Tukudh tribes. Among the Tukudh, who are found beyond the Rocky Mountains and within the Arctic Circle, on the Youcon River, the spread of the Gospel has of late years been rapid. Some 1,500 have been baptized since 1863, and a still larger number are under Christian instruction.

At various points in the Moosonee and Athabasca districts, fringing the Arctic Ocean, are found bands of Eskimoes They have been visited here and there by bishops Bompas and

Horden and others; and three missionaries are now set apart for their evangelisation.

Several distinct languages are spoken by the Indians of these vast territories. The whole Bible and the Prayer Book exist in Red River Cree: and considerable portions, with hymn-books, etc., in Moose Cree, Ojibbeway, Soto, Slave, Chipewyan, and Tukudh.

North Pacific Mission.—In 1856 Captain Prevost, R.N., drew the Society's attention to the savage state of the Tsimshean Indians on the coast of British Columbia, and a schoolmaster was sent out. A great blessing was vouchsafed to his labours; and in 1862 the Christian settlement of Metlakahtla was founded. Owing to internal dissensions, the settlement was for some years not prosperous, but it is hoped that the difficulties have at last been met, and that the work will again be blessed.

There is another settlement at Kincolith, on the Naas River, and Missions also among the Kitiksheans of the interior, the Hydahs of Queen Charlotte's Islands, and the Kwa-gutl Indians of Fort Rupert. At all these places an excellent work is being done by zealous missionaries of the Society. The whole Mission is under the charge of the Bishop of Caledonia, Dr. Ridley, formerly a missionary of the Society in India.

The Church Missionary Society exists for the purpose of assisting in the fulfilment by the Church of its Lord's one last great command, to evangelise the world. Not to convert the world—that is not man's part—but to proclaim the Gospel to the world. 'This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.'

Magazines:—*The Church Missionary Intelligencer; The Church Missionary Gleaner,* and *The Juvenile Missionary Instructor.* Monthly.

SUMMARY.—CHURCH MISSIONARY SOCIETY.

Income, 1887–8, £221,330 19*s.* 11*d.*

Fields of Labour.	Entered, A.D.	No. of Stations.	Foreign Workers.			Native Workers.			Adherents.	Communicants.	Schools.	Scholars.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.				
West Africa	1804	46	11	1	5	49	155	77	23,781	10,110	97	7,945
East & Central Africa	1844	12	13	13	5	2	13	6	2,691	402	9	548
Egypt and Arabia	1882	2	1	1	...	...	5	2	20	10	4	183
Palestine	1851	9	9	1	5	5	48	12	1,616	431	32	2,044
Persia and Bagdad	1876	2	5	1	...	1	14	12	223	102	2	299
India	1816	93	126	12	12	141	1,747	424	106,751	26,362	1,209	46,494
Ceylon	1817	12	17	...	3	13	280	111	6,508	2,039	355	14,051
Mauritius	1856	6	3	2	...	4	50	4	2,348	481	29	1,564
China	1845	21	27	6	4	14	168	32	8,131	2,601	130	2,134
Japan	1869	6	16	...	6	3	10	1	1,075	489	5	212
New Zealand	1814	40	15	2	...	27	388	...	18,207	2,639	1	14
N.W. America	1823	37	34	1	...	8	62	6	13,385	1,628	46	1,654
North Pacific	1857	8	7	3	...	...	6	3	802	237	9	309
Totals		294	282	43	40	266	2,940	690	185,558	47,531	1,928	77,451

WESLEYAN METHODIST MISSIONARY SOCIETY.

FULLY ORGANIZED, 1816. (WORK BEGUN 1786.)

THE care of British Methodism for those in other lands found its earliest expression when in the Yearly Conference of 1769, Mr. Wesley appointed Richard Boardman and Joseph Pilmoor to go and help the brethren in America. The Methodism which was thus encouraged and strengthened gradually spread throughout the American colonies. Emigrants, soldiers, Government servants, and others carried the Gospel into Canada, Nova Scotia, Newfoundland, and New Brunswick.

It was in 1786 that Dr. Coke, then on his second journey across the Atlantic, sailed with a company of three missionaries, in order to reinforce the Churches in Nova Scotia, where Freeborn Garrettson and James D. Emmett, sent thither by Bishop Asbury, were representing the Methodism of the States. It is not necessary now to tell the story so often told, and which the lovers of missionary enterprise will never cease to tell, how the stormy winds fulfilled the unspoken word of Him whom winds and seas obey, how He directed their wandering bark whilst He prepared their way. The Christmas Day of 1786 will remain as the inaugural day of Methodist Missions, when Dr. Coke and his companions landed on the island of Antigua. There William Warrener entered upon his labours—a true-hearted Yorkshireman, with his equally true-hearted Yorkshire wife.

During the next thirty years the work spread. In 1804 the first Continental station was occupied by the appointment to Gibraltar of the Rev. James McMullen, whose grandson is now the Clerical Treasurer of the Society.

In 1811 the first Wesleyan missionary was sent to WESTERN AFRICA. It was not the first attempt that had been made. As

early as 1769 Dr. Coke had already conceived the missionary idea, and had sent out a surgeon with a party of mechanics, in the hope of civilizing the Foulahs. The enterprise failed, as has been repeatedly the case with others of the kind. But in 1811 George Warren led the way for that long line of faithful messengers who since then, at risk of health or cost of life, have maintained the testimony of Jesus among the tribes of Western Africa.

Dr. Coke's own Mission to THE EAST comes next in order. In 1813 he voyaged eastward, with his band of devoted helpers, ordained, as the event proved, to hallow sea and land, he by his burial, and they by their labours, founding as they did in the island of Ceylon, churches which have never ceased to prosper and extend.

It was the year after that John McKenny was sent as the first missionary to SOUTHERN AFRICA; and although in consequence of the difficulties which arose he was moved to Ceylon, yet almost immediately his place was supplied by Barnabas Shaw, who, before the close of 1815, had with his devoted wife settled in Little Namaqualand.

In the same year Samuel Leigh left England for AUSTRALASIA, and landed after a voyage of nearly six months in New South Wales on August 10th.

And thus it came to pass that when the Wesleyan Missionary Society was organised in 1816, the Missions for which it was to care were already found in every part of the world.

Taking a general view of Wesleyan Missions to the heathen fifty years ago, it will appear that in the Far East success had attended the efforts put forth; but the progress of extension was slow. The churches in CEYLON were growing apace. Continental India had been entered. The MADRAS Mission was begun in 1817, and BANGALORE, in the Mysore territory, was for a short time occupied in 1820: but BOMBAY, to which the Rev. John Horner was appointed in 1817, was abandoned in 1821, and in 1837 was still unoccupied. The same may be said of CALCUTTA, to which two ministers had been appointed in 1829, and shortly after withdrawn.

At the close of 1836 Madras was the only District formed in Continental India. The conversion of a Brahmin, afterwards known as Wesley Abraham, marked the beginning of a new era. The district was wide, and included Bangalore, Mysore,

Negapatam, Melnattam and Manargudi. Mr. Cryer reported encouragement in the streets of Negapatam and the surrounding villages. A temporary school chapel was about to be erected. At Bangalore the Tamil and English departments were fairly prosperous, and it was also rising into importance as a Canarese station under the care of Thomas Hodson.

Yet this was all that had been done, and, so far as the Wesleyan Missionary Society was concerned, the vast populations of the East were otherwise untouched.

Greater changes had taken place in the SOUTHERN SEAS. On the island continent of Australia the only Mission established was that of NEW SOUTH WALES; although plans were already formed for the extension of the work to other colonies. Methodism had been introduced into TASMANIA by soldiers converted in New South Wales, and in 1821 William Horton was put in charge of Hobart Town. At the close of 1836, Hobart Town, Port Arthur, and Launceston were the only stations occupied, but they were prosperous. Two additional missionaries had been sent out in 1836, and two more were to follow.

Methodism in NEW ZEALAND may be said to have begun with the visit of the Rev. Samuel Leigh in 1818, although the first appointment was not made until 1821. Arrangements were at once made with the agents of the Church Missionary Society to prevent any appearance of rivalry or waste of labour. Many were the hindrances and the disappointments: so that at the close of 1836 only one station was held, and that was Wanganui, on the west coast. There, however, the prospect was one full of promise.

The brightest spot in all the Southern Seas was Vavau, in the FRIENDLY ISLANDS. The London Missionary Society had sent out its agents to these islands as early as 1797, but after three years the ground was abandoned. In 1822 the Rev. Walter Lawry visited Tonga from Sydney. About the same time three native teachers, connected with the London Missionary Society, were sent from Tahiti, but these too failed. In 1826 John Thomas and John Hutchinson arrived as the first appointed Wesleyan missionaries. Eight years after, in 1834, there was a wonderful work of grace in the islands, and one result was the resolve to attempt the evangelisation of the islands of FIJI. The Mission was actually begun in October 1835, and

in 1836 the Friendly Islands Auxiliary Wesleyan Missionary Society was organized. Such was the result of less than ten years of toil. The news reached England at the beginning of 1837; but no missionary had been sent from this country, nor had the appeal of the Rev. James Watkin, 'Pity poor Feejee!' as yet stirred the hearts of British Methodists.

In South Africa the work of evangelisation was advancing amid many difficulties, arising oftentimes from tribal wars. We have seen how Barnabas Shaw started in 1815 on his pilgrimage to Little Namaqualand. In 1820 a Mission was begun in Capetown itself. The same year William Shaw went out with a party of emigrants to the Eastern Province, where his first sermon was preached in Graham's Town in the house of one Serjeant-Major Lucas. From that time progress was steady. At the close of 1836 the Cape Town District included Khamiesberg and Great Namaqualand, which in 1825 William Threlfall essayed to enter, and where he fell the victim of savage cruelty.

The District of Albany and Kafirland covered a wide area, including Graham's Town and Bathurst, Wesleyville as the first station in Kafirland, Clarkebury among the Tembus, Buntingville, founded by Mr. Boyce, among the Pondos, and Port Natal, not yet occupied by a resident missionary, among the Zulus. The year was made memorable by its Kafir war.

There was also a Bechuanaland District, the scene of the brave endurance and repeated efforts of Samuel Broadbent and others. But when it is remembered that the centres of Mission work were at Thaba 'Nchu, Plaatberg, and Umpukanè, it will be seen that the Bechuanaland of those days included southern lands which have long since passed under other names. The Baralongs, in the upper regions of the Vaal River, had been defeated in war and scattered by the Matabele from the north, and they had wandered southwards until they settled at Thaba 'Nchu, north of the Orange River. It was thence that in after times some of them travelled northwards once more and settled on the banks of the Molopo.

Much had thus been accomplished, and yet South African Methodism was only in its infancy, and no one dreamed of a Connection and a Conference which should include wider territories and states with more varied forms of government.

The West Coast of Africa was as yet all included within one District. The death roll was already a long one. The principal stations were three, Sierra Leone, St. Mary's-on-the-Gambia, and Macarthy's Island. A settlement had been attempted on the Gold Coast, where the Rev. Joseph Dunwell landed on New Year's Day 1835, and died within six months of his arrival. Two other missionaries and their wives were sent out at the close of 1836; but all of them fell victims to the climate before the end of 1837. Nevertheless, the land had been claimed for Christ, and volunteers for service there were never wanting.

In the West Indies, together with Demerara, the Society reported at the close of 1836 a membership of nearly 4,700, under the care of 85 missionaries, and upwards of 2,500 other agents.

In various parts of the world there were employed 306 missionaries, 1,955 paid agents, and 3,156 gratuitous teachers. The membership was 64,691, and the number of scholars 47,106.

The income raised during 1836 from all sources was £75,526, of which £52,242 was the Home Contribution. The total expenditure was more than £70,000, and one-eighth of the whole amount was spent in the East.

Taking only those fields which are now occupied by the Society, the number of missionaries was 51, the paid agents 143, the unpaid agents 51, and the membership 3,196.

And now another fifty years have passed.

First of all, it is satisfactory to know that with two exceptions, Sweden and the Mauritius, no Mission field occupied in 1836 is deserted now. Stations have been changed, and workers have been transferred; but the old lands are tilled and yield their harvests, though it be to toilers who depend no longer upon us.

Ceylon.—The subdivision of South Ceylon into three districts, Colombo, Kandy and Galle, has been justified by the results.

In Colombo progress has been very marked, the number of conversions giving cause for much encouragement and thankfulness. The school returns, too, show a most satisfactory advance. Higher education is provided for the more elevated classes of society, but the expense is defrayed by Government grants and school fees.

A distinct branch of the Mission in Colombo is the 'Book-room,' including the Printing and Publication department. Here are being constantly prepared and issued editions of the Holy Scriptures, school books, hymn books, and other religious works.

In the Kandy District the work has had many cheering features. The new Uva Mission has been considerably enlarged, but the people are very ignorant and superstitious, and the work progresses slowly. The Society's aim is to spread practical elementary education in the vernacular, coupled with industrial training.

In the Galle district the educational work meets with a large measure of success.

The growth of the work in North Ceylon has rendered division necessary there also, and it has been decided to distribute it between the Jaffna and Batticaloa Districts. In Batticaloa, a regularly qualified medical lady, sent by the Ladies' Committee, at the request of the native women, has begun work with much promise of success.

The returns from the Jaffna District indicate progress in every department of the work.

In CONTINENTAL INDIA, the field is now divided into seven districts, viz., Madras, Negapatam and Trichinopoli, Hyderabad, Mysore, Calcutta, Lucknow, and Benares and Upper Burma.

Every class of Missionary labour is now carried on by the Society in India. Medical work is the last venture, the introduction of this branch being too recent for any result to be given.

Brahminism is being assailed in its great centres; the grosser superstitions of the villages are being swept away; the industrial interests of the people are being promoted; and native churches are being built.

The work is, at present, in a somewhat critical condition, owing chiefly to the extraordinary accessions of converts from the villages of some of the districts. This makes it imperative that a careful and adequate supervision shall be maintained, which means undiminished European force and the immediate extension of the native agency.

In Upper Burma, occupied by the Society in 1887,

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Mandalay, with a population of 175,000, has been selected as the headquarters of the Mission. The learning of a new language always presents a great difficulty in the way of mission work, but a good beginning has been made. Regular Sunday and week-day Burmese services have been established, and a vernacular and an English school have been opened. Excellent work is also being carried on among the soldiers stationed in the country.

In the Madras District, Mr. Cobban has told in part the story of the villages. From Calcutta, Mr. Macdonald has chronicled the doings of the sons of Wesley in their encampment. The Lucknow District has recorded through Mr. Parson how the Gonds have gladly welcomed the victory of Jesus. And other appeals there are, such as that from Calcutta in behalf of the Santals, and now again from the Mysore, which pleads for help in the effort to evangelise the Nagar. This section of the Mysore territory has a scattered population of more than 800,000 adults, of whom very many are dissatisfied with what religion they have, and are longing and hoping for something better. There is no newer work and none more full of promise than that which seeks to enter 'the great dark Nagar.'

China to-day is everywhere open throughout its vast territory. Two Methodist Districts, Canton and Woo-chang, are in working order; and success proves that with ample resources at command there might be twenty. The Medical Missions are everywhere powerful for good. The Lay Agency has been reinforced, and the Ladies' Auxiliary has reoccupied China, but there is need for more. In and around Te-ngan, where so much has been endured, the work is extending. One of the earliest converts has given up business, and devoted himself without charge to the evangelisation of his countrymen.

It is worthy of note that the special feature of the work in both Districts is the power attending the daily proclamation of the Gospel.

In Australasia progress was rapid. Between 1836 and 1838 Methodist Societies were formed in South Australia, West Australia, and Victoria: and Queensland followed in its turn.

In 1840 New Zealand became a British possession and a Crown colony, and the change was in many respects an advantage. In 1838 the first company of missionaries was sent from England to Fiji, and among them were John Hunt, long since deceased, but never forgotten, and James Calvert, who in youthful old age is with us to-day. In 1854 the whole of the Methodist Societies in Australasia were placed under the care of the Australasian Conference, represented by the four Annual Conferences of New South Wales and Queensland, Victoria and Tasmania, South Australia, and New Zealand. In 1874 Fiji became a part of the British Empire.

So also in SOUTHERN AFRICA Mission extension had more than kept pace with colonization. Despite the evils of tribal wars, and the mischief caused to confiding and loyal natives, sometimes by the action and still more by the vacillation of British Governors and Governments, Methodism had become so widespread and so strong that in 1882 the South African Conference was formed, and all the stations and societies south of the Vaal River were committed to its care. To the north of the Vaal, recent extension has been rapid, especially within the Transvaal Republic. The district still under the charge of the Society includes also Swaziland, Zululand, Stellaland, and the Protectorate of British Bechuanaland. The recent discovery of gold in various parts of the Transvaal has had the effect of attracting multitudes of natives from homes in regions which are at present out of the Society's reach. To these much earnest effort is being given, with the hope that some at least may return to their homes charged with the precious seed, and by their words and influence may possibly lead others to Christ. Figures do not always and sufficiently represent facts; but it is instructive to note that in 1880 what is now the Transvaal District was reported as having 3 missionaries, 3 principal stations, 9 chapels, and 8 preaching-places, and 599 members. Of these members 489 were connected with the Molopo Mission. There are now 32 principal stations, having 26 chapels and 73 other preaching-places, under the charge of 12 English and 6 native pastors, assisted by 9 catechists and 9 day-school teachers, 102 Sunday-school teachers, and 98 local preachers—the number of members being 1317, with 490 on trial

On the WEST COAST OF AFRICA work is carried on in the Sierra-Leone and Gambia District and the Gold Coast and Lagos District. The fifty years (1836–1886) have been years of deadly conflict with the climate and with unhealthy conditions which the climate has aggravated. This has grievously interfered with both extension and supervision. Tribal wars have hindered progress into the interior, and have sometimes compelled the suspension or abandonment of work already begun. Nevertheless there are signs of the coming of a brighter day. Sanitary conditions are improving, the necessities of the climate are better understood, and the average term of service is gradually lengthening. To advance is the one desire of every district, and recent extensions in Limbah and Yoruba are already bearing good fruit. The reports of educational work in the Sierra-Leone and Gambia District are especially satisfactory.

In the Gold Coast and Lagos district difficulties and encouragements fairly balance each other, but much satisfactory work is being done which cannot fail, under God's blessing, to produce larger results in days to come.

The WEST INDIES, our oldest Missions, now belong to the youngest Conference. The formation of that Conference in 1884 was a bold experiment. Three-and-fifty years ago slavery was rampant throughout those islands; fifty years ago it was modified only by the evils of the apprenticeship. Habits of mutual confidence and of self-government can be developed only by lengthened training.

The BAHAMAS still remain with the Society; and on the mainland of Central America the Honduras District is giving signs of increasing energy and evangelistic zeal. A new venture in Spanish Honduras, at San Pedro, promises to be the beginning of an advance which ere long may help to link the Spain of the Old World with its representatives in the New.

Magazines:—*Wesleyan Missionary Notices* and *At Home and Abroad.* Monthly.

SUMMARY.—WESLEYAN MISSIONARY SOCIETY.

Annual Income, 1887–8, £131,867 2*s.* 6*d.*

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.		Adherents.	Members.	Schools. Sabbath and Day.	Scholars.
			Ordained.	Ordained.	Lay.				
Continental Europe	1808	82	23	53	602	17,000	4,791	146	6,150
Ceylon	1814	81	17	53	1,535	14,683	4,537	528	20,785
India	1817	92	53	38	1,442	10,500	3,548	495	21,426
China	1851	25	{ 17 Lay }	6	59	1,130	1,094	25	589
Western Africa	1796	30	12	48	1,253	50,000	15,491	167	7,678
South Africa (Transvaal)	1878	36	13	5	316	8,979	2,210	57	2,221
British Honduras and Bahamas . .	1786	13	17	...	694	15,955	5,360	69	5,243
Totals		359	152	203	5,901	118,247	37,031	1,487	64,092

Missions under affiliated conferences are also carried on in France, South Africa, the West Indies, Australasia and Canada.

GENERAL BAPTIST MISSIONARY SOCIETY.

ESTABLISHED 1816.

THIS Society was founded at Boston, Lincolnshire, June 26, 1816, chiefly by the Rev. J. G. Pike, author of *Persuasives to Early Piety*. Its operations are carried on in ORISSA (India). Its first missionaries were William Bampton and James Peggs, who reached Cuttack, the capital of Orissa, February 12, 1822. They were joined, in 1823, by Charles Lacey, and in 1825, by Amos Sutton.

For two thousand years Orissa has been the Holy Land of the Hindoos. It is the principal seat of Jagannath worship, the chief shrine being at Puri. 'Of all the regions of the earth,' says a Hindoo sage, 'Orissa boasts the highest renown. From end to end it is one vast region of pilgrimage.'

'It is impossible,' says Sir W. W. Hunter, 'to reckon the total number of the poorer sort who travel on foot at less than 84,000. It is equally impossible to reckon their deaths in Puri and on the road at less than one-seventh, or 12,000 a year. Deducting 2,000 from these for the ordinary death-rate, we have a net slaughter of 10,000 per annum.'

The population, including the portions situated in Madras and the Central Provinces, is about 8,000,000. When the Mission was commenced, widow-burning, human sacrifices, and other barbarous religious rites prevailed, and throughout the land there was no church, chapel, Christian school, or book-room. The first native convert, a Telugu, was baptized by Mr. Bampton, at Berhampur, December 25, 1827. The first Oriya convert—Gunga Dhor, a high caste Brahmin—was baptized by Mr. Lacey, at Cuttack, March 23, 1828. The principal stations are: Cuttack, Pippli and Puri, Berhampur, and Sambalpur.

The work of the Mission comprises services in English and Oriya, Sunday and Day Schools, Temperance work, the sale of pure religious literature, Itinerant Evangelistic work, Bible and Tract distribution, the conduct of an important Mission Press at Cuttack, training native converts for the Ministry, and the maintenance of two orphanages, one for males, the other for females

The Orissa Press being a very special feature of this Mission, a short account of its establishment may not be out of place.

'The first printing press was brought from England by the Rev. C. Lacey, who on his return from furlough arrived in Cuttack on the 1st March 1838. He states that on the arrival of the press several persons called to look at it, and appeared to view it as half a miracle. The *first tract* printed was hastily composed for the Puri festival in June, 1838, and was entitled "The wonderful advantages of a pilgrimage to Jagannath." The evils of that pilgrimage are there detailed. Many of the tracts were circulated. On the establishment of the Press the *Friend of India* observed, "We have received a copy of a tract printed at Cuttack at a Press which the missionaries have this year established at that station. It is printed in the Oriya character, and for neatness of execution is not exceeded by any similar brochure which has issued from the metropolitan presses in Calcutta."

'Dr. Sutton, the Superintendent, soon announced that one press was not sufficient; in about twelve months' time another one was secured, and the Report of 1839–40 says, "The two presses have been kept in full employ during the past year." In 1863, 1869, and 1876, respectively, new presses were obtained and a Wharfedale printing machine in 1884. The Press was originally carried on in the present College building, but about 1846 the Press building was erected; in 1863 it was re-roofed and additional rooms made; in 1873 a wing on the left was added, and in 1875 another on the right. At the present time the building is much too small. Since the establishment of the Press the Government Acts and Bills in Oriya have been printed here, and also the Government Oriya Gazette, which was started in 1851.'

More than 2,000,000 copies of the Scriptures, tracts and religious books have been published by the Press since its establishment.

SUMMARY.

Income for 1888, £8,107 1*s.* 4*d.*

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Communicants.	Schools. (Approximate.)	Scholars.	Native Contributions
			Ordained.	Female.	Ordained.	Female.					
Orissa (India)	1822	18	9	8	22	12	3,816	1,344	25	1,330	£50

Magazine:—*The Missionary Observer.* Monthly.

UNITED PRESBYTERIAN CHURCH MISSIONS.

ESTABLISHED 1821.

THIS Church had its origin in a secession from the Established Church of Scotland in 1733, and was at that time and for long known as the 'Secession Church.' Another secession took place in 1761, those seceding at that time being called the 'Relief Church.' These were united in 1847, and the Church has been known since as the 'United Presbyterian Church.'

Early in this century two Missionary Societies were formed —the Scottish Missionary Society, for the purpose of sending missionaries to the West Indies, and the Glasgow Missionary Society, for the purpose of sending missionaries to South Africa. A large number of the missionaries connected with these two Societies were ministers of the Secession and Relief Churches.

JAMAICA and TRINIDAD.—The first missionaries sent to Jamaica by the Scottish Missionary Society were the Revs. George Blyth, James Watson, Hope M. Waddell, John Cowan, and John Simpson, while in 1835 the Revs. James Paterson and William Niven were sent out by the Secession Church. These brethren were formed into the Jamaica Presbytery in 1836; and in 1847 the United Presbyterian Church took over the whole Presbyterian Mission in Jamaica. The Mission has steadily grown from year to year, until now there are 46 congregations, and a number of out-stations, with a membership of 8,814 in full communion, an attendance of 8,000 at the Sabbath-schools, and 6,213 at the day-schools. The congregations are now divided into four Presbyteries, and together form a Synod, which meets once a year. Substantial churches have been built at all the principal stations and dwelling-houses for the pastors. A thoroughly equipped Theological College for the training of a Native ministry has been established at Kingston, presided over by the Rev. Alexander Robb, D.D. The Church in Jamaica supports two missionaries in Old Calabar, and one Zenana agent in Rajputana.

The first missionary to TRINIDAD was the Rev. Alexander Kennedy, who was sent out in 1835. In this island there are now three congregations, two of which are under the charge of European pastors, and one under the charge of a pastor who is a native of Jamaica; while Mission work is carried on among the Coolies.

OLD CALABAR.—The Mission here was begun in 1846. The Rev. Hope M. Waddell, one of the Jamaica missionaries, with several teachers, went, at the request of the Jamaica Church, and with the sanction of the mother church in Scotland, to carry the Gospel to West Africa. He was followed some time afterwards by the Rev. Wm. Jameson, the Rev. Wm. Anderson and the Rev. Hugh Goldie, the first of whom died very soon after his arrival in Africa, while the other two are still at work. Ignorance, superstition, and cruelty everywhere prevailed. But in the face of innumerable difficulties and dangers the work has been steadily carried on. The language has been reduced by the missionaries to written form, and a dictionary and grammar prepared. The Old and New Testaments have been translated, and also other books, such as *Pilgrim's Progress*, the *Holy War*, and numerous tracts and school books. Many of the old barbarous customs have been abandoned, and a new life has been infused into the community. In 1853 the first two converts were baptized, one of whom is now a native pastor, and the other was the eldest son of the king. Now there are six congregations,—at Duke Town, Creek Town, Ihorofiong, Ikunetu, Adiabo,—while new stations have been opened at Ikotana, Unwana and Emooramoora. These are under the charge of 10 ordained pastors, who are aided by 7 lady agents and a large number of native evangelists and teachers. Five of the pastors are Europeans, including the veterans already named, Messrs Anderson and Goldie; two are natives of Jamaica, and two are natives of Calabar. A printing press is at work, and a steamer has been provided for making journeys into the interior. It is expected that other stations will soon be opened further into the interior.

KAFFRARIA.—This Mission, which was begun by the Glasgow Missionary Society, was divided in two in 1837, one section

joining the Free Church in 1844, and the other joining the United Presbyterian Church in 1847. Notwithstanding the wars that have ravaged that land, the work of the Mission has been steadily carried on. The first missionary was the Rev. William Chalmers. Tiyo Soga, a son of one of Gaika's chief councillors, was trained under Mr. Chalmers, and having completed his education in Scotland, was ordained as a native missionary, but after a brilliant career died at the early age of forty-four. The Mission now consists of 4 congregations in the Colonial district, and 7 congregations in the Transkei. The number of European missionaries is 11, one of whom is the Rev. Dr. W. A. Soga, the eldest son of Tiyo Soga.

India.—After the Mutiny of 1857, the United Presbyterian Church resolved to begin missionary work in India. Careful inquiry was made as to a suitable sphere, and Rajputana, a region in the centre of North-Western India, with a population of 11,000,000, was selected. The Rev. Williamson Shoolbred (now Dr. Shoolbred) was sent out as the first missionary, and he began his work at Beawar in 1860. Other agents followed, and stations were opened in rapid succession at Nusseerabad (1861), Ajmere (1862), Todgarh (1863), Jaipur (*or* Jeypore) (1866), Deoli (1871), Oodeypore (1877), Alwar (*or* Ulwar) (1880), and Jodhpur (1885). During the great famine of 1869, two of the missionaries, the brothers William and Gavin Martin, devoted themselves with self-sacrificing energy to the help of the sick and dying, and specially to the gathering in of hundreds of orphans who were left in destitution. This had a marvellous effect upon the people, and gave the missionaries generally a firm place in their confidence. The two brothers, first Gavin, and then a few years afterwards William, were removed by death when in the very midst of their usefulness, but their memory is still a power throughout Rajputana. A large staff of workers are now in the field. Two of the pastors are natives settled over the congregations at Beawar and Nusseerabad, and several of the converts have been licensed as preachers of the Gospel. A Mission press is successfully at work at Ajmere.

China.—Manchuria.—Some Mission work was carried on by this Church at Ningpo by means of a medical missionary from 1862 to 1870, when a station was opened at Chefoo,

[*Continued on p.* 112.

SUMMARY.

Income for 1887 (*including special effort*), £56,534 17*s.* 11*d.*, *including a small Expenditure in Spain.*

Fields of Labour.	Entered, A.D.	No. of Stations.	Foreign Workers.			Native Workers.			Communicants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.				£
Jamaica	1824	46	19	...	...	13	82	...	8,814	73	6,213	6,650
Trinidad	1835	3	2	...	...	1	...	...	374	2	76	1,44
Old Calabar	1846	6	6	2	7	4	19	...	280	16	551	200
Kaffraria	1821	11	11	...	3	...	65	...	2,209	36	1,667	1,472
India	1860	10	15	3	10	2	195	42	473	70	4,880	981
China	1863	4	5	2	1	...	15	2	632	*	*	67
Japan	1873	4	3	...	...	2	13	...	460	*	*	58
Totals		84	61	7	21	22	389	44	13,242	197	13,387	£10,874

* Not reported.

under the Rev. Dr. Alexander Williamson. In 1873 work was begun in Manchuria by the Rev. John Ross and the Rev. John Macintyre, and in 1885 the whole Mission was transferred to Manchuria, Dr. Williamson alone remaining in China proper, and devoting himself to the preparation of Christian literature for the Chinese. The Manchuria Mission has been very successful. Stations have been opened at Neu-chwang, Hai-ching, Liao-yong, Mookden, and Tieling. It is hoped that new stations will soon be opened, and that an advance will be made into Korea, for which preparation has already been laid in Mr. Ross's translation of the New Testament into Korean.

JAPAN.—When Japan was opened up in 1863, the United Presbyterian Church sent several missionaries to engage in the work there. They united shortly afterwards with the missionaries of the American Presbyterian Church (North), and the (Dutch) Reformed Church in forming the Union Church of Japan. This united Church has now 58 organized congregations, with a membership of 6,859. The work of the missionaries has been much blessed lately, the membership of the churches under their care having considerably increased, while other signs of progress have not been wanting. The development of self-support in the Japan Mission is very noticeable; wherever a congregation has been formed, its desire is to have a native pastor of its own, whom it strives to support. The work of the Christian Church in Japan will soon be very largely in the hands of the Japanese themselves.

BIBLE CHRISTIAN MISSIONARY SOCIETY.

FOUNDED, 1821; EXTENDED TO CHINA, 1885.

Income, £7,094 5*s.* 10*d.*

THIS Society was formed in 1821, for the purpose of sending missionaries into dark and destitute parts of the United Kingdom, and other countries.

In 1831 two missionaries were sent to NORTH AMERICA, one to Canada West, and the other to Prince Edward Island. The Mission became prosperous and extensive, and the members numbered about 7,000 when the Union of all the Methodist Churches in the Dominion was effected in 1883.

In 1850 two missionaries, Messrs. James Way and James Rowe, were sent to SOUTH AUSTRALIA, followed by others to Victoria, to Queensland and New Zealand. As the stations became self-supporting they were removed from the list of Missions to the list of independent circuits. Several of the most prosperous circuits were once Home Mission Stations.

In 1885 it was decided to send two missionaries to CHINA, under the auspices of the China Inland Mission, and a special fund was inaugurated to meet the expense, which has been liberally supported. Six missionaries are labouring in the province of Yun-nan, three in the capital, Yun-nan, and three in the city of Chan-fung-foo. The progress of the work is very cheering. A ten days' mission recently held in the capital has resulted in the conversion of many of the Chinese to Christ. A native church has been instituted, and a school for boys commenced with most encouraging prospects.

In China the stations occupied are :—Yun-nan (Revs. T. G. Vanstone, S. Pollard, and Mrs. Vanstone), and Chan-fung-foo (Revs. S. T. Thorne, F. J. Dymond, and Mrs. Thorne).

METHODIST NEW CONNEXION MISSIONARY SOCIETY.

FORMED, 1824; EXTENDED TO THE HEATHEN, 1859.

AT the Conference of the Methodist New Connexion held in 1824 a resolution was passed to the effect that, 'Sincerely deploring the ignorance, superstition and misery prevalent in Ireland, an effort be made to diffuse the blessings of Protestant Christianity in that island.' The plan was developed at the Conference of 1825, since which time an important and useful mission has been conducted in Ireland, with its headquarters in Belfast. In 1837 a mission was opened in Canada by the Rev. John Addyman, who was afterwards joined by the Rev. H. O. Crofts, D.D.; and the field has been cultivated with such success that the work from 1874 has been self-supporting, the Connexion being thus set free for labours in the heathen world.

Already, in 1859, it had been resolved to seek an entrance into CHINA, and the Revs. J. Innocent and W. N. Hall were sent forth to seek a suitable opening. After looking about for some time, they settled in Tien-tsin, then virgin mission ground, but since then adopted as the headquarters of several Societies. They were greatly blessed in their labours, and were able to rejoice in numerous converts, some of them very remarkable characters. After some years spent in earnest labour in Tien-tsin, a remarkable work of grace appeared in the northern part of the Shan-tung province, through the instrumentality of an old man who had been arrested by the message of the Gospel in Tien-tsin, and who carried the news to his native village. Agents were sent down to the scene of this revival, and upwards of fifty churches are now scattered over an area of 300 miles round the village, which is the headquarters of the Mission. An opening also has been effected for mission-work in the neighbourhood of the Tang collieries at Kai-ping, in the north of the province of Pe-chi-li. The Mission has a

training college in Tien-tsin for the education of young men for the ministry, also a church where English service is held for the foreign residents, besides parsonages and three chapels in the streets of the city. It has a medical mission in Choo-kia, Shan-tung, and has recently built an institution in Tien-tsin for the training of Chinese girls and Bible women. It is taking steps also to build a hospital for 24 in-patients in connection with the medical work carried on in Shan-tung.

In 1862 a mission was established in AUSTRALIA, with head-quarters in Adelaide and Melbourne. Under the conviction that the necessities of China and other heathen lands demanded help rather than colonial cities now well able to sustain the Gospel themselves, the Conference of 1887 resolved to withdraw further financial aid from Australia, so as to have more funds to spend on more needy spheres.

SUMMARY.

Income, 1887–8, £6,084 3*s.* 7*d.*[1]

Field's of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Communicants.	School's.	Scholars.	Native Contributions.
			Ordained.	Lay.	Lay.	Female.					£
China .	1859	52	6	2	46	3	2,645	1,245	6	187	195

[1] Including the sums spent in Ireland. The Mission in Canada in 1874 united with the various other Methodist bodies in the Dominion, and thus was formed 'The Methodist Church of Canada.'

Magazine :—*Gleanings in Harvest Fields*, Monthly.

CHURCH OF SCOTLAND FOREIGN MISSIONS.

ORIGIN AND EARLY HISTORY.

THE entrance of Scotland on the mission-field is not quite so late as is generally supposed. 'In 1699,' says Dr Charteris in the St. Giles' Lectures, first series, 'the General Assembly "missioned" four ministers to accompany the ill-fated Darien expedition, not only to labour among the Scotch settlers, but also for the conversion of the natives, and in 1700 touchingly encouraged them.' In 1709 the Society for Propagating Christian Knowledge was incorporated, at the instance of the General Assembly. David Brainerd was its missionary to the North American Indians in 1743, and John Martin was sent by it to the Cherokee Indians.

In 1818, Dr. Inglis began to plead in Scotland for Missions to the heathen. A few years later, in 1823, Dr. Bryce, then one of the East India chaplains, sent home a memorial from Calcutta, urging entrance on the work. In 1825, the General Assembly, on the motion of Dr. Inglis, appointed its first Foreign Mission Committee. The Committee consisted of Drs. Brunton, Chalmers, Dickson, Gordon, Grant, Hunter, Inglis, Muir, Paul and Ritchie. The names are here mentioned in order that those who know the history of the Church of Scotland two generations ago may perceive that its Foreign Missions did not originate with any one party in the Church.

Only 59 parishes and 16 chapels responded to the first appeal for a collection. But improvement began when in 1829 Dr. Duff went forth as the Church's first missionary to India. Aided by other labourers he served the Missions of the Church of Scotland for 13 years. His aim was to raise up a native ministry, and the missionaries accordingly resolved that educational seminaries of the highest character should be opened in the great centres of population. Though they did not know it, they were shaping the educational future of India. Moreover, the Scottish Educational Missions conferred an inestimable

benefit on all future Missions in India, by taking measures that the inevitable shock to the old faiths, arising from contact with Western thought, should impel the educated classes towards Christ, and not towards unbelief.

In 1843, the missionaries, one lady missionary excepted, joined the Free Church. The Church of Scotland has never grudged the Free Church of Scotland her great advantage of beginning her career with a Mission (except the buildings) and a Mission staff ready to her hand. The Free Church has felt the stimulus ever since, and the blessing to India has been large. The Missions of the Church of Scotland were speedily reorganised, and new stations have gradually been added, both in India, and at later dates in Africa and China.

The Fields Occupied.

Calcutta.—Mission founded in 1830. Staff: 4 ordained European missionaries, 1 ordained native minister, 1 native licentiate, 3 native catechists, 4 Christian teachers or Scripture-readers and 1 colporteur. In the Missionary Institution (the Rev. Wm. Smith, M.A., Principal), while the best secular education is given, qualifying for the University examinations, religious instruction both in Bengali and English is carefully attended to. There are 487 in the college department, and 552 in the school, together 1,039. Evangelistic work is carried on both in Calcutta and at the sub-stations of Mattiabrooz and Samnagar. The native Christians number 153, of whom 71 are communicants.

The Three Missions of the Darjeeling District.—Great blessing has rested on this threefold Mission. There are now upwards of 1,000 native Christians (by the last report 993), of whom about 320 are communicants. There is a monthly mission newspaper in the vernacular, the *Masik Patrika;* and the magazine *Life and Work* circulates with an English local supplement, linking the European residents with the Mission. Both European and native Christians contribute liberally to Missions. The particulars of the Threefold Mission are as follows :—

1. *Darjeeling Division.*—Mission founded 1870. The Rev. A. Turnbull, B.D., has under him 13 native catechists in

charge of churches and districts, 14 Christian teachers, 2 native doctors, and 1 colporteur. There are 419 baptized native Christians in 9 stations. There are 18 day schools, with 739 scholars, and Sunday-schools, Bible-classes, and prayer-meetings all over the district.

2. *Kalimpong Division.*—Mission founded 1870. This Mission is now supported by the Church of Scotland Young Men's Guild. Their first missionary, the Rev. John A. Graham, M.A., has just gone to India (February 1889). He has under him 5 native catechists, 9 Christian teachers, 7 Christian pupil-teachers, and 1 colporteur. There are 535 baptized native Christians in 4 stations. There are 9 day-schools, with 281 scholars, and Sunday-schools, Bible-classes, and prayer-meetings.

3. *Scottish Universities' Mission.*—Founded 1886. The field is Independent Sikhim. The Training Institution is at Kalimpong. The Mission is supported by the Missionary Associations of the four Scottish Universities. The Rev. W. S. Sutherland, M.A., has under him 1 catechist and 5 Christian teachers. The Institution has 36 students. There are 2 schools in Independent Sikhim. The native church has 39 baptized Christians.

MADRAS.—Mission founded 1836. Sub-stations at *Vellore* and *Arkonam*. Staff at all the Madras stations: 2 ordained and 2 unordained Europeans, 2 native ministers, 1 native licentiate, 26 catechists and Christian teachers. The Madras Missionary Institution is now a second-grade college, with an attendance of 634, and there are 541 scholars at Arkonam, and 398 in the Vellore schools. There are 371 baptized native Christians, of whom 155 are communicants.

BOMBAY.—Mission founded 1823, transferred to Church of Scotland 1835. Staff: 2 European missionaries, one of them ordained, and 2 catechists. The Missionary Institution has an attendance of 276; and there are 45 baptized native Christians, of whom 19 are communicants.

PUNJAB.—Mission founded 1857. This Mission has 3 stations: (1) *Sialkot* and district; (2) *Gujrat* and *Wazirabad*; (3) *Chamba*. Staff: 3 ordained Europeans, 1 medical

[*Continued on p.* 120.

SUMMARY.—Church of Scotland Missions.

Annual Income, including fees, £28,806.

Fields of Labour.	Entered, A.D.	No of Stations.	Foreign Workers.		Native Workers.			Baptized Adherents.	Communicants.	Schools.	Scholars.	Native Contributions, including Fees.
			Ordained.	Lay.	Ordained.	Lay.	Female.					£
India:—												
Calcutta	1830	3	4	1	1	8	...	84	71	22	1,039[2]	1,885
Sikhim	1870	24	2	...	...	60	2	944	298[1]	29	1,060[1]	738
Madras Presidency	1836	3	2	2	2	28	1	364	151	10	1,520	1,862
Bombay	1835	1	1	1	...	1	...	60[1]	39	1	262	409
Punjab	1857	4	3	1	3	46	...	1,357	145	26	1,974[1]	495
China	1878	1	2	1	...	3	...	70[1]	36	1	20[1]	...
Africa, East Central	1874	3	3	8	...	about 6	...	20[1]	10[1]	2	183[1]	...
Totals	...	39	17	14	6	152	3	2,899	750	71	6,058	£5,389[3]

[1] Approximate. [2] Including a college with 487 students. [3] Of this sum, £4,029 is school fees.

European missionary, 3 native pastors, more than 45 catechists and Christian teachers. There are 1,670 scholars. There has been great blessing on this Mission lately, specially around Sialkot. Twelve hundred have been baptized from heathenism in the last two years. At last Report there were 1,380 baptized Christians, but this number has since been much increased. So many are recent Christians that as yet only 144 have been *reported* as communicants.

East Central Africa.—Mission founded 1874. Principal station, *Blantyre.* Other stations, *Domasi* and *Chirazulo.* Staff: 3 ordained European missionaries, 2 medical European missionaries, 1 lady missionary; other 6 unordained Europeans, of whom 2 are teachers, one is a general agent, and 3 are artisans. There are about 6 Christian native teachers, and about 300 scholars. There is a native church at Blantyre. It is hoped that some of the young men who have been baptized will hereafter be ordained missionaries. All the stations are elevated, and, for Central Africa, healthy; and the whole Mission is full of promise. But, in common with the other Missions of the region, it is at present beset with trials and dangers; on the one hand, from the Arab invaders—cruel and treacherous Mahommedans—whose aim is to expel the white men, and hold the land as a preserve for slave-hunting; on the other hand, from the Portuguese, who threaten to annex Blantyre and Nyassaland.

China.—Mission at *Ichang* founded 1878. Staff: 2 ordained Europeans, 1 European medical missionary, 5 Christian native teachers, &c. But the Mission has just been weakened by the illness of the medical missionary, and the deaths of 2 of the native agents. There is a native church with 28 communicants.

No part of the staff, work, or revenue of the Church of Scotland Ladies' Association for Foreign Missions is included in this account. For a full view of the Church's Missions to the heathen it is therefore necessary to add the statistics at page 182.

Magazines:—*The Mission Record, Morning Rays,* Monthly.

UNITED METHODIST FREE CHURCHES HOME AND FOREIGN MISSIONARY SOCIETY

ESTABLISHED 1837.

PREVIOUS to the amalgamation of the Wesleyan Association with certain churches of the Wesleyan Reformers in 1857, the former had commenced Foreign Missionary operations in Jamaica and our Australian colonies.

Within a few years after the union of the said churches, Missions were commenced in New Zealand, East and West Africa, and China.

The Rev. Thos. Pennock, ex-Wesleyan Minister, of JAMAICA, with certain churches under his care, desired to be united with the Wesleyan Association churches, and they were received into the Connexion. In January 1838, the first ministers (the Revs. J. Blythman and J. Parkin) were sent to Jamaica, and were present at the time of the liberation of the people from slavery. The increase in Church membership since that period has been most gratifying, while upwards of two thousand boys and girls attend the day-schools.

The AUSTRALIAN Mission was commenced in or about the year 1849 by the Rev. J. Townend.

There are now in Australia 33 ordained ministers, assisted by 88 lay-workers, the communicants numbering 2,324, with 4,767 scholars in 72 Sunday and day-schools. In NEW ZEALAND, also, entered in 1864 by the Rev. J. Tyerman, there are 11 ordained ministers, with 37 lay assistants, 946 Church members, and 2,503 scholars in 22 schools.

WEST AFRICA.—A body of Christians in SIERRA LEONE were received into the Connexion in 1859, and the Rev. Joseph New was sent as a Connexional Minister, and afterwards, in addition, the Rev. Charles Worboys. Mr. New died from

fever, after a brief but profitable ministry. Mr. Worboys had to return to England through failure in health. The names of the Revs. J. S. Potts, W. Micklethwaite, S. Walmsley, T. H. Carthew, and T. Truscott, stand honourably connected with the history of our Sierra Leone Churches.

Two native young men, Messrs. Nicholl and Thompson, have entered our Ministerial Institute as students, with the hope that an intelligent native ministry may be created.

The climate of Sierra Leone, so unfavourable to Europeans, necessitates the temporary or final retirement of brethren after comparatively brief periods of service.

New houses of prayer are now being erected to replace others no longer safe to worship in.

East Africa.—To the late Charles Cheetham, Esq., of Heywood, we are chiefly indebted for the commencement of our operations in East Africa. Deeply impressed by a work written by Dr. Krapf, of Germany, he sought an interview with him, and as the result, the doctor consented to conduct a small band of brethren to East Africa, and select for them a locality in which to begin their work. Two brethren, the Revs. Thomas Wakefield and James Woolner, were selected, and two young men from Switzerland accompanied them. They left for Africa in 1861.

After a very brief period, the Rev. Thomas Wakefield was left alone. Dr. Krapf's and Mr. Woolner's health failed them, and the two Swiss returned home. The Rev. Charles New left England for the Mission in December 1862. For several years the brethren Wakefield and New toiled on, amid many dangers and suffering many privations. Mr. Wakefield visited England in 1868, Mr. New in 1872. The fervent, deeply interesting, and eloquent addresses to our Home Churches of these two brethren raised a fine spirit of missionary enthusiasm, and created a strong affection for our East African Mission.

Mr. New returned to the work in 1874, intending, if possible, to open a new mission. He was treated, however, with great cruelty by a savage chief, and attempted to return to Ribe, but died on the journey. No white brother or sister was near him in his last moments. Mr. Wakefield went with the purpose of meeting him, and ministering to his necessities; but ere he reached the place the spirit of brave Charles New had

departed. He was a man of great enterprise, arduous labour, and self-sacrifice—one of those who enrich communities by their words and deeds.

Mr. Wakefield continued his labours until 1887. He has done, by the blessing of God, a good and lasting work. Portions of the sacred Scriptures and hymns have been translated into the language of the people. Useful arts have been taught by him and his colleagues. New Mission premises have been erected at Jomvu, Golbanti, and Duruma, involving an outlay of £2,000.

A coloured minister from West Africa, the Rev. W. H. During, was added to the staff in 1886, and continues connected therewith. He has proved himself to be a most trustworthy agent of the Society.

In 1886 the Revs. John Baxter and John Houghton joined the Mission. Mr. Baxter returned home broken down in health after a brief period of labour. We regret his loss to the Mission. Mr. Houghton and his wife, with many of the native converts, were massacred at Golbanti. This dreadful tragedy most painfully affected our home churches, but it was resolved to persevere with the work.

The establishment of a Mission to the Gallas has been a long and cherished desire of the Rev. T. Wakefield, with which our committee and contributors have strongly sympathized.

The pioneer work is and will be costly, but the object is worthy all our effort and all our sacrifice.

China.—Our Mission in China was commenced in 1864, at Ningpo, by the Rev. W. R. Fuller. He was joined, after a short time, by the Rev. John Mara.

The Rev. F. W. Galpin arrived in China in 1868, and has continued his valuable services to this date. In 1869 Mr. Galpin was left alone, but in 1871 the Rev. Robert Swallow was appointed as his colleague.

A third missionary being desired, Mr. R. I. Exley, of Leeds, was appointed, but in a very few years he was cut off by consumption.

Mr. Galpin visited England in 1887. His accounts of the moral necessities of China, and the progress of the work in that empire, greatly interested the audiences he addressed, and induced the missionary committee to resolve upon the opening

of a new Mission at Wan-chow, Mr. W. S. Soothill, as the successor of Mr. Exley, being selected as its minister.

The prejudice created in the minds of the Chinese by the war with France led to extensive rioting at Wan-chow, in the midst of which our own and other Mission premises were destroyed. The Chinese Government, to their credit, made full compensation. New and more extensive premises were erected, and the work of the Mission was resumed.

Mr. Swallow visited England, with his family, in 1886, and received a very hearty welcome. His visit was attended with benefit to the Mission cause. After a time, and having passed through certain medical studies, he and Mrs. Swallow returned to their scene of labour.

All the brethren are faithfully discharging their duties, and Mr. Swallow's medical work is affording him increased facilities for evangelistic labours.

SUMMARY.

Income,[1] 1887–8, £21,028 0*s.* 8*d.*

Fields of Labour.	Entered, A.D.	No. of Stations	Foreign Workers.	Native Workers.	Communicants.	Sunday Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.				£
China . . .	1864	3	3	10	329	4	72	39
East Africa. .	1861	6	4	14	209	5	176	24
West Africa . .	1859	6	5	85	2,729	10	1,373	1,046
Jamaica. . .	1838	10	9	53	3,403	31	2,172	1,187
Totals		25	21	166	6,670	50	3,793	2,296

[1] This total includes the sums expended in the colonies of Australia and New Zealand, as well as in heathen lands and in Jamaica.

Magazine:—*Missionary Notices*, Quarterly.

FOREIGN MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

ESTABLISHED 1840.

In July 1840 'the Synod of Ulster' and 'the Secession Synod' became united under the name of 'the General Assembly of the Presbyterian Church in Ireland.' The first act of this new Assembly was the setting apart of its first missionaries to India. The Rev. Dr. Wilson, of Bombay, had suggested to the Irish Church the propriety of their taking up Mission work in the province of Gujarat. This suggestion was accepted. The Rev. James Glasgow, who is still living, and the Rev. Alexander Kerr, were the first missionaries; and in 1842 they were followed by four others, two of them being Rev. Robert Montgomery and Rev. James McKee. These missionaries began work, not in Gujarat proper, but in the adjoining peninsula of Kathiawar. Their first stations were Rajkot, Porbandar, and Gogo. Inside the first ten years Surat was also taken possession of. This is a large town, of more than 109,000 inhabitants. The London Missionary Society had been working there since 1815; but, feeling the isolation of their Gujarat Mission, they transferred the work to the Irish Church in 1846. Surat is one of the chief centres of the Parsi population.

The first baptism took place in Porbandar; Abdur Rahman, the Moonshi, or Mussulman teacher, was baptized on the 8th of October, 1843. He was the 'man of knowledge' of the whole region, and his baptism made a deep impression. At the time of his baptism his confession was as follows: 'Jesus is mine, and I am His; and He knows my heart.'

In the first ten years there were only 21 baptisms. But the Word of God had been preached far and near, and a large portion of the Bible had been translated into the Gujarati tongue. During the second decade the work was much extended. Ahmadabad, the largest city of the province, with a population of about 127,000, was now attacked, though formal possession of it was not taken until the year 1863. In 1860 the London Missionary Society put into our hands their

work also in the Kaira district, and gave over to the Irish Church their premises in Borsad. Already a very interesting work had begun amongst the Dhers there. When the first of these Dhers, or outcasts, was admitted into the Church, the Christians of caste immediately withdrew, and only six of them returned. It was a terrible ordeal for the Mission to pass through ; but it was passed successfully.

In the third decade the growth was much more rapid. Borsad became a great centre of Christian work. Nor was the Church there recruited from the Dhers only ; many Dharalas, Patidars, and other caste people became Christians. The town of Anand, in the same district, was taken possession of. Quite a number of churches were built throughout the district, and in Borsad at present there are 440 baptized persons and 87 communicants. The total Christian community of the place amounts to 652, while in Anand the numbers are 689.

The total numbers in connection with this Mission in India, according to the reports at the end of 1887, were as follows : baptized persons, 1,544 ; communicants, 315 ; total Christian community, 2,158.

A number of other things may be mentioned briefly about this work in Gujarat. Six agricultural villages have been formed ; several thousand acres of land have been granted on easy terms by the Government ; 'and there has grown, and is growing up in them, a population of robust and independent Christian farmers.'

The Orphanages of the Mission give shelter and education to 96 children. There is a very vigorous Gujarat Tract and Book Society in connection with the Mission, which issued more than 4,250,000 pages of printed religious matter during the year. There are at present in connection with our Indian Mission 10 ordained missionaries, 2 superintendents of high schools, and 9 missionaries of the Female Association. The account of this Association is given in a separate section. There are also 21 native evangelists, 6 colporteurs, and 52 school teachers, who are all Christians. There are 813 children in the high schools ; and in the vernacular schools there are above 2,600.

A very interesting stage in the history of this Gujara Mission has now been reached. There is a number of native congregations each requiring the services of a pastor ; and

several of the native evangelists, who for years have been under the training of the missionaries, and working under their superintendence, are qualified to be settled over them. Two of these men have recently been licensed to preach the Gospel, and been ordained over native churches; and before long it is expected there will be a number of self-supporting congregations, each with a native pastor of its own.

In 1869 a Mission was begun to CHINA by the Irish Presbyterian Church. At present there are only three missionaries in the field, but as the year ends, a Medical Missionary is being appointed to assist them. They work in the province of Manchuria. Starting from the port of Neu-chwang, long journeys have been made over the regions away to the far north; and the missionaries are at present arranging for taking possession of some of the large towns in the interior.

The income of the Foreign Mission for the year 1887–8 was £13,054, including £2,559 contributed in India, as well as the income of the Female Association.

SUMMARY.

Annual Income, £13,054.[1]

Fields of Labour.	Entered A.D.	No. of Central Stations.	Foreign Workers.			Native Workers.		
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.
India (Gujarat)	1840	7	10	2	9	2	79	12 (about).
China (Manchuria) . .	1869	3	3	1	...	...	9	...
Totals .		10	13	3	9	2	88	12

Fields of Labour.	Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
India (Gujarat)	2,158	315	47	3,449	£157, collections. £885, school fees.
China (Manchuria) . .	65	28	...	...	
Totals .	2,223	343	47	3,449	£1,042 (about).

[1] Including those of Female Association.

FOREIGN MISSIONS OF THE FREE CHURCH OF SCOTLAND.

Free Church of Scotland organized May 1843.

The foreign missionary enterprise of the Church of Scotland was begun in 1829; and in 1843, on the disruption of the Church, the fourteen Indian and six Jewish missionaries, with all the converts, passed over to the Free Church of Scotland, leaving the property and capital funds behind.[1] The following account therefore goes back to an earlier period than that of the formation of the Free Church of Scotland.

North-Eastern India, or Bengal.—On the 12th of August, 1829, Dr. Chalmers presided at the ordination of Alexander Duff, to be the first foreign missionary sent forth by the Church as such; although in 1560 John Knox had pledged the Reformed Kirk to 'preche this glaid tydingis of the Kyngdome through the haill warld.' On the 13th of July, 1830, the young missionary of twenty-four founded the great evangelizing institution which now bears his name, in the native quarter of Calcutta. In one year Dr. Duff made the nucleus of his institution, or combined school and college, a model for all others, whether those of Government committees of Public Instruction, independent Hindoo teachers, or Christian missionaries. Soon all the Protestant missionaries then in Bengal united in urging that it should be made the one central evangelizing institute for Eastern India. But the home Churches were too divided for a statesmanlike scheme of Christian catholicity, which Dr. Duff was able to see carried out only towards the end of his life, and that as yet only in Madras. Joined by Dr. W. S. Mackay, Dr. David Ewart, Rev. John Macdonald, and Dr. Thomas Smith, he then established a series of branch institutions and rural preaching

[1] See pp. 116, 117.

stations, within a radius of forty miles around Calcutta. The Mission centre is the Duff Missionary College.

Of the Rural Missions, the most remarkable are the very fruitful Santal Mission, 200 miles to the north-west, and the Mahanad and Chinsurah Missions.

Western India or Bombay.—In 1835 the second great Mission of the Church was taken over by the General Assembly from the old Scottish Missionary Society. The Rev. John Wilson, D.D., F.R.S., Mr. Nesbit, Mr. James Mitchell, and Rev. Dr. J. Murray Mitchell, were at its head, in Bombay and Poona. These, but especially Dr. Wilson, had been for years attempting the same work in Western as Dr. Duff had been beginning in Eastern India. While the necessities of Bengali society led the latter to fight for the use of English in teaching and preaching, the state of Bombay favoured the use also of the Oriental languages, both classical and vernacular. But the first effect of the transfer of the Bombay and Poona Missions in 1835 was to develop the English school at the former city into a missionary college, in which the first Parsees were won to Christ, of whom the Rev. Dhanjibhai Naoroji is still spared; and of the educated Brahmans, the Rev. Narayan Sheshadri, D.D., still wins many souls to Christ. The condition of Parsee and Maratha society admitted of the early establishment of girls' schools by the missionaries' wives. From Bombay the Mission evangelized among the Jewish community, as well as among the Parsees, Hindoos, Mohammedans, and Africans. Its centre is the Wilson Missionary College, just transferred to a new and splendid edifice.

South India, or Madras.—In 1837 the Rev. John Anderson, having been roused by Dr. Duff's speech in the General Assembly two years before, founded the South India Mission, assisted by the Rev. R. Johnston and the Rev. J. Braidwood. There also a vigorous Christian Institution was developed out of a school; and, as at Calcutta and Bombay, it soon bore such spiritual fruit as the late Rev. A. Venkataramiah and the Rev. P. Rajahgopaul, the latter of whom twice visited Scotland. Very soon large towns or centres of influence in the interior, both Tamil and Telugu-speaking, were supplied from Madras with preachers and teachers, especially Chengalpat and Nellore.

And in Southern, as in Western India, the weakness and variety of the castes allowed female education to begin early and spread extensively. Under the Rev. W. Miller, C.I.E., LL.D., the Institute has become the united Christian college for all South India. There are Medical Missions in Madras and Conjevaram.

Central India, or Nagpur.—Although the Free Church of Scotland began with only £372 in its Foreign Mission treasury, its two earliest acts were to found a new enterprise in Central India, and to undertake a Kafir Mission in South Africa. In 1844 it sent to the then native state of Nagpur the Rev. Stephen Hislop, a man who, alike by his life and his death, was to prove worthy to be ranked with Duff, Wilson, and Anderson. Its centre is Hislop Missionary College. Bhandara (Medical Mission), Kamthi, and Sitabaldi are other stations.

All the colleges are affiliated with the universities in India, and train Christian converts in divinity to be vernacular as well as English preaching missionaries and pastors of native congregations on the Presbyterian system.

Kaffraria.—This Mission was transferred to the Free Church of Scotland in 1844 by the Glasgow Missionary Society. It had been in existence since 1821, when there was only one other missionary in the whole country, Mr. Brownlee, of the London Society The first missionaries were Messrs. Thomson and Bennie. In 1823 the Rev. John Ross began long and faithful services to the Church of Africa, which are perpetuated through his sons, the Revs. Bryce and Richard Ross.

The Mission is now in two parts, the South Kafir and North Kafir, divided by the great Kei River. Lovedale Institution, at Alice, near King William's Town, is the centre of the former, evangelizing and industrial, under Rev. Dr. Stewart, M.D., who succeeded Rev. W. Govan. Blythswood Institution, under Rev. James M'Laren, M.A., is the centre of the latter, which stretches north on the main road to Natal as far as Tsolo, where Somerville station is placed.

This Kafir Mission held its jubilee locally in 1871, amid great rejoicings and thanksgivings to God on the part of two thousand natives and a thousand Europeans. The one station of Kafir huts has grown into ten great evangelistic centres,

with seventy out-stations. These are under the oversight of fourteen ordained missionaries, of whom three are Kafirs, who are pastors of large congregations.

NATAL.—Dr. Duff's visit to South Africa resulted in the adoption, in 1867, of a Free Church Mission to the Zulu Kafirs. The late Rev. James Allison, who had proved a most successful missionary there, continued at its head, and it is now represented by Pietermaritzburg station, and by Impolweni, fourteen miles distant from that capital. An Institution, industrial and educational, is being formed at Impolweni. In 1874 the Dowager Countess of Aberdeen asked Dr. Duff to receive an endowment for the establishment and management of a Mission to bear the name of the Gordon Memorial. The Hon. J. H. Gordon, her son, had formed the desire to begin a Mission, but was suddenly removed by death. Hence a capital sum of £6,000 was vested in a trust, consisting of three members of the noble Gordon family, and the Convener and two members of the Free Church Foreign Missions Committee. This was followed by gifts of £4,500. The Rev. J. Dalzell, M.B., who was sent out, selected a site within a few miles of the frontier of Zululand. When schools and a native congregation had begun to be formed, war with Ketchawayo burst forth, and temporarily arrested operations. But peace has resulted in a further advance from the Gordon Memorial as a centre.

EAST CENTRAL AFRICA.—In the lands around Lake Nyassa and half-way north to Lake Tanganyika the Livingstonia Mission of the Free Church of Scotland established a station at Dr. Livingstone's request, in 1875, the year after his death. The enterprise is managed in detail by a Sub-Committee in Glasgow, and its secular affairs by the African Lakes Company. The first settlement at Cape Maclear, at the south end of the lake, has grown into several, at Bandawè on the west shore and at Chikusè, N. Angoniland, Chirenji and Chinga on the uplands running northward. Since the Rev. Dr. Stewart founded the Mission, the Rev. Dr. Laws has conducted it, with several medical missionary colleagues, teachers and artizan-evangelists. James Stewart, C.E., the first engineer, who sacrificed his East India career and his life for the Mission, and others, like

Mrs. Cross, have followed him in the martyr-like sacrifice The missionary work has gone on, notwithstanding the peril and loss caused by Arab man-stealers and Portuguese obstruction.

THE NEW HEBRIDES.—Among the audience at Stranraer who heard Dr. Duff, in 1837, when preaching his first crusade through Scotland, was the late Professor W. Symington, of the Reformed Presbyterian Church. Fired with new zeal, on the next New Year's day, old style, that minister laid the foundation of the Foreign Mission which, four years after, his Church sent out to the cannibals of New Zealand in 1842, and of the New Hebrides in 1852. In 1876 the union of the Free and the Reformed Presbyterian Churches brought the Mission, which had been in successful operation for a quarter of a century, directly under the Free Church.

The New Hebrides Islands are independent, though coveted by the French from the adjoining penal settlement of New Caledonia. They are still redolent of associations with Captain Cook's visits. They are more terribly known from the murder of and hideous feast upon John Williams, the missionary martyr of Eromanga, in 1839, succeeded by the similar martyrdom of the Rev. Mr. Gordon and his wife in May 1861, and of his brother, Rev. J. D. Gordon, who heroically went to take his place in 1872. The whole Mission has a peculiar interest, as being conducted by nine Presbyterian Churches in harmonious co-operation, under a local synod.

SYRIA: THE LEBANON.—Since in 1839 M'Cheyne and Drs. Black, Keith, and A. Bonar were sent on a missionary expedition to the Holy Land, many Christians in Scotland have sought to evangelize the Jews and Mohammedans and the Eastern Christians there. Even before the massacres, when in 1860 Lord Dufferin secured peace and good government for the Lebanon, a catholic agency was established in Scotland for the Christian education of its people, termed the Lebanon Schools Society.[1] Dr. Duff and Principal Lumsden visited the mountain, and this resulted in the appointment, in 1872, of the late Rev. John Rae, M.A., as an ordained, and, in 1876, of the Rev. Dr. William Carslaw as a medical missionary. Of the many districts into which the Lebanon is divided, the Meten is

[1] See page 207.

that in which the Mission works, from Shweir, where a congregation of the Syrian Evangelical Church has been formed, and a church is being built.

SOUTH ARABIA: SHAIKH OTHMAN, near Aden.—In February 1885 the Hon. Ion and Mrs. Keith-Falconer projected a Mission to the Mohammedans and Somalis around Aden. Having surveyed the protected tribes of the neighbourhood as far as El Hauta, capital of the Sultan of Lahej, they resolved to settle at Shaikh Othman, the well-watered British outpost and village, ten miles from Steamer Point. There the British Government has granted two plots of garden land for the settlement. They returned to England to secure a medical missionary, and in December 1886 they set out for the new Mission, accompanied by Dr. B. Stewart Cowen. The cost of the enterprise was met by its devoted volunteer founders. Mr. Keith-Falconer, being himself a member of the Free Church of Scotland, and son of the late Earl of Kintore, who was long an honoured elder of that Church, asked its Foreign Missions Committee to recognise him, and to appoint his medical colleague as its representative. This the Committee cordially did, and their action was confirmed by the General Assembly. But the Mission was in all essential respects as catholic in its organization as it is in its aims.

In the first week of 1887 the Medical and Bible Mission was begun in Shaikh Othman, in a native house, with remarkable success. But on the morning of the 11th May, the beloved Ion Keith-Falconer was gently and suddenly taken to the Master's presence. The body of the pioneer missionary to Arabia was carried by the loving hands of British officers and soldiers (H.M. 98th) to the cemetery of Aden Camp. There he has taken possession of the land for Christ, as, six centuries ago, in the north of Africa, did the noble of Spain, Raymund Lully, whom, alike in sanctified learning and self-devotion, Ion Grant Neville Keith-Falconer resembled.

The grateful people implored the Christian physician speedily to return. The Right Hon. the Countess-Dowager of Kintore and the Hon. Mrs. Keith-Falconer resolved each to guarantee £300 a year, as the stipends of two missionaries.

The staff now consists of the Rev. W. R. W. Gardner, M.A. ordained, Dr. Paterson, M.B., C.M., medical, and Mr. M.

Lochhead, assistant missionary. Two Mission houses, with buildings for hospital and school purposes, have been erected. The Mission has adopted 52 rescued slaves from the Galla districts of Abyssinia, girls and boys. The Free Church of Scotland has raised £1,200 for these buildings, and £1,700 as a Rescued Slaves Fund.

Rev. Professor Lindsay, D.D., and Rev. J. Fairley Daly and Mrs. Daly are in 1888–9 visiting the Missions as deputies from Scotland.

GENERAL VIEW.

The Free Church of Scotland's Foreign Missions are thus consolidated in seven well-defined fields, and are extended among certain great races of marked individuality and influence, in the two continents of Asia and Africa. In and to the south of *Asia* the fields are—(1) India, and there especially the educated Brahmanical Hindoos, numbering seventeen millions, and the simple aboriginal demon-worshippers, numbering seven millions; (2) Arabia, from Aden to Shaikh Othman as a base, for the Mohammedan Arabs of Lahej and the interior, and for the Abyssinians and Somalis from the opposite coast of Africa; (3) the New Hebrides group of thirty islands in the Pacific Ocean to the south of Eastern Asia, containing eighty thousand cannibals of the Malay or Polynesian and Negrillo or Papuan races; (4) Syria, where on Lebanon, twenty miles to the north-east of Beiroot, there is a medical and educational Mission to the quasi-Mohammedan Druses, and to the ignorant Christians of the Greek and Latin Churches. In *Africa* the Missions are at work among the three principal varieties of the great Bantu race of fetish-worshippers, termed by their Mohammedan oppressors Kafirs. These varieties are—(1) the Kafirs of Cape Colony, with whom we have fought seven cruel wars, but who are now peaceful, because largely Christianized and civilized around the provincial capital of King William's Town. In this great work the United Presbyterian and Free Churches are practically, and will be corporately, united. (2) The Zulus of Natal are evangelized from Maritzburg, the capital; from Impolweni estate, where an institution is being built like Lovedale for Kaffraria proper; and from Gordon, on the borders of purely native Zululand. (3) The Kafir-Zulu tribes

of Lake Nyassa region, farther north, are cared for by the Livingstonia Mission, under the Rev. R. Laws, M.D., who is a United Presbyterian missionary in the service of the Free Church of Scotland.

In the year ending 31st of March, 1888, nearly £84,000 was raised for and spent upon these Missions, independently of that contributed for Missions to the Jews, the Continent of Europe, and the Colonies, which made the whole missionary revenue of the Free Church for Christ's cause abroad about £101,000. The total cost of administering the £84,000 was under £1,200, which is believed to be the lowest percentage of charge in the history of Missions, not a little voluntary service being done for the Master's sake and the Church's good. Three of the sources of this revenue are of peculiar interest. (1) The natives themselves contributed £17,112 of it, partly for church and missionary purposes, and more largely as fees for school and college education; Europeans on the spot contributed £3,353 besides. (2) The Free Church having left the 'voluntary' question open, and its Missions being educational as well as preaching, its missionary teachers and professors qualify for grants-in-aid, as at home, and in this shape £13,053 was received from the various governments of India and South Africa. (3) The most important single source of revenue, spiritually and financially, is the congregational, created by Dr. Duff before the Disruption of 1843, and amounting last year to £15,544. Dr. Duff's ideal was an association of all the communicants in every congregation for prayer and giving on behalf of Foreign Missions, and Dr. Chalmers tells us he himself was led by this plan to devise the organization of the Sustentation Fund. About three-fourths of the 1024 congregations of the Church have such quarterly associations, the other fourth still adheres to the annual collection at the church door. These associations are the sheet anchor of the Church Missions, not only financially but spiritually. Through them the whole Church becomes missionary; without them there is a fear that the Missions may be cared for by what will be virtually a society within the Church. This congregational revenue has steadily risen from £4,374 to nearly fourfold. But not more than one-third of the whole communicants give for Foreign Missions, while, allowing for families and the very poor, the proportion should be two-thirds. The whole sum raised in Scotland

alone by the Free Church for its Foreign Missions since 1843 is much above a million sterling. But this is still the day of small things to the prayer of faith and labour of love. Like the other evangelical churches of Protestant Christendom, the Free Church has only begun to play its part in the world enterprise for which our Lord prayed the Father (John xvii. 20–22), and which He committed to every disciple in all ages.

The mean annual increment of adult converts to the Free Church Missions is 500, or more than an average congregation in Scotland. Its whole staff of Christian agents is 644 strong, at 30 central and 166 branch stations. It has 64 ordained missionaries, of whom 16 are natives, 27 medical missionaries, 58 European missionary teachers, of whom 34 are ladies, exclusive of 31 missionaries' wives, 12 European evangelists and artisans, 331 native teachers, male and female, 124 catechists and colporteurs, 12 native divinity students, and 44 Bible-women. The members of the Free Church of Scotland numbered 333,100 in 1887–8. The number of its ministers, exclusive of missionaries, was 1130 at home and abroad, and of its divinity students in the three Colleges of Edinburgh, Glasgow and Aberdeen, 318, of whom 88 entered for the first of the four years' course of study, after the University course in Arts of three or four years. Of these by far the larger number held the degree of M.A.; the others passed an entrance examination equivalent to the degree. From this source the Foreign Missions of the Free Church of Scotland drew nearly all their ordained missionaries.

Magazines :—*The Free Church;* Monthly. *The Children's Record;* Monthly.

SUMMARY: Free Church of Scotland Foreign Missions

Income, 1887–8, £83,813 (*with Jews and Colonies*, £100,756).

Fields of Labour.	Ent'd. A.D.	No. of Stations.	Foreign Workers.			Native Christian Workers.			Baptized Adherents.	Communicants.	Colleges and Schools.	Students and Scholars.	Native Contributions, including School-Fees. 1887–88.
			Ordained.	Lay.	Female.	Ordained and Licensed Preachers.	Lay.	Female.					
													£
India:—													
Calcutta and Bengal	1830	4	6	2	4	6	27	23	265	144	51	3,295	2,989
Santalia	1864	4	3	...	1	...	27	3	227	153	51	822	69
Bombay	1845	5	6	2	4	3	14	10	80	77	12	1,447	2,301
Poona	1845	2	2	...	3	1	8	6	160	131	10	895	260
Madras	1837	12	8	4	2	4	45	60	265	282	49	6,105	6,811
Central Provinces	1844	4	5	1	4	2	11	11	367	117	15	1,017	281
Haidarabad, Deccan	1864	32	...	...	...	2	30	30	554	642	12	503	59
Africa:—													
Kaffraria	1844	67	10	13	10	3	53	40	1,064	3,353	57	3,270	2,080
Natal	1867	17	3	5	3	...	48	8	448	482	12	479	63
E. Central Africa	1875	10	4	6	...	...	6	...	12	11	6	1,083	1
Melanesia:—													
New Hebrides	1876	6	1	1	...	...	40	...	300	328	13	148	262
Syria:—													
Lebanon	1871	6	1	...	...	1	1	...	109	51	...	...	5
Arabia:—													
S. Arabia	1885	1	...	3	...	...	...	2	55	...	2	65	...
Totals		170	49	37	31	22	310	193	3,906	5,771	290	19,129	£15,181

WELSH CALVINISTIC METHODISTS' FOREIGN MISSIONARY SOCIETY.

ESTABLISHED 1840.

THE Calvinistic Methodists of Wales began to take an interest in missionary work at the time when the London Missionary Society was established. They contributed liberally to its funds, and several of the most useful missionaries of that excellent Society were trained in their churches. But a desire had been growing for some years that the connexion should have a Mission of its own, and this ultimately led to the formation of the Welsh Calvinistic Methodist Foreign Missionary Society, which was established in Liverpool on the 31st of January, 1840. The field of its first operations was on the north-eastern frontier of BENGAL, on the lofty range of mountains which separates the plains of Bengal from the valley of Assam. These mountains are inhabited by various hill-tribes, the Garos, the Khasis, the Jaintias, Nagas, &c. The British Government had, about 1834, made a treaty with the Siims (Kings) of Khasia, by which a military station was to be established at Cherra Punji, and a road made across the Khasia Hills to the British territory in Assam. Soon after this treaty was made, Mr. Lish, one of the Serampur missionaries, came to Cherra with the intention of carrying on missionary operations, but did not remain long. In February 1837, the Rev. J. Tomlin went to Khasia, hoping to work his way, in that direction, to the southern part of China; but after a residence of a few months on the Hills he returned to England. When the Welsh Foreign Mission was established in 1840, Mr. Tomlin called the attention of the Directors to Khasia as a promising field, and strongly advised them to take possession of it. His advice was followed, and the first missionary of the Society, the Rev. Thomas Jones, of Berriew, Montgomeryshire, left Liverpool for the Khasia Hills on the 25th of November, 1840, arriving at Cherra Punji on the 22nd of June, 1841. He devoted him-

self at once to acquiring the language of the people, and, as they had no literature or books, the task was not an easy one. He received some assistance from two young men who had learnt a little English from Mr. Lish, the Baptist missionary to whom we have referred. In May 1842 other missionaries were ordained, the Revs. W. Lewis, Dr. Owen Richards, and James Williams. Mr. Williams was appointed to commence missionary work among the Bretons in the western part of France, where he and Mrs. Williams continued to labour until 1869. Mr. and Mrs. Lewis, together with Dr. Richards, a medical missionary, went to Khasia, and arrived at Cherra Punji on the 2nd of January, 1843. After labouring for eighteen years on the Khasia Hills, Mr. and Mrs. Lewis returned to this country in May 1861. In September 1845 another missionary, the Rev. Daniel Jones, of Cilcen, Flintshire, went out to strengthen the small band of workers; but he died in a few months after reaching the field. Other workers followed, the Revs. W. Pryse, T. Jones, R. Parry, D. Sykes, G. Hughes, and H. Roberts. But at times, owing to various circumstances, defection, illness, and death, only one or two men were left to carry on the work. There are now eight missionaries in the field. The progress for some years was but slow and small, if reckoned by the number of converts. We have no statistics for the year 1851, which closed the first decade of mission work on the Hills; but we find that at the end of 1850 there was one church with fourteen communicants and six candidates. The congregation at Nongsawlia — the mission-station near Cherra Punji—numbered 80 or 100, but on some occasions as many as 200 would come to hear the Gospel preached. There were from thirty to forty boys in the day-school, and eighteen females were taught by Mrs. Lewis.

In 1846 a new mission was established at Jowai, the chief village on the Jaintia Hills, and in subsequent years the work was extended to various other parts of the Hills. In 1849, the Rev. W. Pryse commenced operations at Sylhet in the plains of Bengal. The Revs. T. Jones, R. Parry, H. Roberts, and G. Hughes, also laboured here for a time; but though the work was carried on vigorously and not without some degree of success, circumstances occurred which made it advisable to limit the operations of the Mission to the Hills. It was hoped that some other Society would be able to take over this field;

but the overtures made with that view were unsuccessful, and this large district was unoccupied until 1887, when this Mission was enabled to resume the work.

The Mission field in India is divided into eight districts, each under the charge of one or more missionaries. These districts are :—

(1) CHERRA.—Here is located the Normal School which supplies the various village schools on the Hills with teachers. This institution has grown gradually out of the day-school established here by the first missionary. The college is now under the superintendence of the Rev. J. Ceredig Evans, who assists in the general work of the district also. At Cherra, too, there has lately been formed the nucleus of a Theological Institution conducted by the Rev. John Roberts and Mr. Evans. There are in this district 3 churches and 11 preaching stations, 408 church members, 878 adherents (*i.e.* people who have given up heathen practices, keep the Sabbath, and attend means of grace), 727 Sunday scholars and teachers, and 563 day scholars.

(2) SHILLONG is now the headquarters of the Government of Assam. The mission has here a High School for boys and girls, and a chapel has been recently erected with accommodation for 1200 people. The town and a large tract of the neighbouring country are under the charge of the Rev. T. Jerman Jones. This district contains 14 churches, 34 preaching stations, 1864 church members, 2122 adherents, 1897 Sunday scholars and teachers, and 1274 day scholars.

(3) SHELLA.—This district lies to the south-west of Cherra, and borders upon the plains of Bengal, and the religion and habits of the people combine many of the characteristics of the Hill tribes with some of those of their Bengali neighbours. There are here 12 churches, 17 preaching stations, 467 church members, 777 adherents, 673 Sunday scholars and teachers, and 618 day scholars. The Rev. William Williams is now in charge of the district.

(4) MAWPHLANG district contains 2 churches, 3 preaching stations, 123 church members, 204 adherents, 159 Sunday scholars and teachers, and 103 day scholars. Besides the

ordinary missionary work, a Medical Mission is carried on here under the direction of the Rev. G. Griffiths, M.B., C.M. Among a people who attribute, as the Khasis do, all their ailments, bodily and other, to the operation of demons, and who depend for immunity and deliverance from sickness and injury upon the conciliation of these imaginary powers by sacrifices, a Medical Mission not only provides bodily relief, but also strikes at the root of their superstition. Many heathens from all parts of the Hills, coming to Dr. Griffiths in search of deliverance from physical suffering, have thus heard for the first time, and have carried back to the distant villages from which they came, the tidings of the way of salvation. During 1887, Dr. Griffiths treated 1418 patients, of whom 599 were heathens.

(5) KHADSAWPHRA.—This is the territory of the Rajah of Nongklow, who was the first of the Khasi chiefs to make a treaty with the British Government. The present Rajah, U Kinesing Siim (King), is a zealous elder of the church at Mairang, and often takes part in the public services in the district. There are here 5 churches, 13 preaching stations, 282 church members, 401 adherents, 433 Sunday scholars and teachers, and 336 day scholars. The Rev. C. L. Stephens is the missionary in charge.

(6) JOWAI.—Since 1881 the Rev. John Jones has had the superintendence of this district. In March of the present year (1888), he returned home on furlough, leaving the charge of the district to Mr. Arthur D. Hughes, M.B., C.M., a Medical Missionary. It is intended to make Jowai the headquarters of a Medical Mission for Jaintia under the care of Dr. Hughes. There are in this district 7 churches, 27 preaching stations, 814 church members, 1262 adherents, 1262 Sunday scholars and teachers, and 680 day scholars.

(7) SHANGPOONG.—This district, which was formed in 1880, comprises the part of Jaintia east of the Jowai district, and has since its formation been under the charge of the Rev. Robert Evans. At the end of 1887 there were in the district 8 churches, 14 preaching stations, 443 church members, 748 Sunday scholars and teachers, 855 adherents, and 259 day scholars.

When the missionaries commenced their labours in Khasia, the people had no books or written language. Several editions of the New Testament have been printed in Khasi, and a translation of the Pentateuch; two editions of *The Pilgrim's Progress*, translated by Mr. Lewis; several editions of a Hymn Book, the last containing 242 hymns; the Confession of Faith, Mr. Charles's *Instructor*, Dr. Watts's *New Testament History*, *Come to Jesus*, and many tracts and school-books. The missionaries are now engaged in translating the remaining portion of the Old Testament.

The Gospel has wrought a wonderful change in the material condition of the Khasis; the people have become more cleanly in their persons and their habits; they build better houses, and have greater comforts in their homes; they till their land better, and become more elevated in all their domestic and social relations. Many proofs might also be given of the reality of their conversion; it is shown (1) by the personal efforts made by many of the native Christians to bring others to a knowledge of salvation; (2) by their willingness to contribute their money for religious purposes; they build their own school-rooms and chapels, many of them exercising much self-denial that they may have something to give; (3) the reality of their conversion is shown not only by a life consistent with the Gospel, but by their being enabled to suffer loss and persecution for the sake of Christ. We are constantly receiving accounts of young men and women, and sometimes of elderly people, being cruelly treated by their relatives because they have cast their lot with the Christians. The story of U Borsing Siim is well known—he refused the Rajaship of Cherra rather than deny his Christian profession.

Sylhet District.—The Rev. J. Pengwern Jones and Miss John have since the beginning of the present year settled in the town of Sylhet, to resume the work formerly carried on here. There is here a mission chapel and a few native Christians. Miss John has commenced a small school for girls, and hopes to have access to the Zenanas. There is in the district of Sylhet a population of nearly two millions, without any missionaries, except the agents of this Society.

BRITTANY has also been chosen as a missionary field by the Welsh Mission, because of the interest taken by the people of

Wales in the Bretons, a people speaking a language very similar to their own, and being like them a branch of the old Celtic family.

SUMMARY.

Annual Income, £5,000.[1]

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.	
			Ordained.	Lay.	Female.	Lay.	Female.
Khasia and Jaintia Hills, Assam .	1841	7	8	1	7	23 Evan.[3] 186 Teach.	14 B. W. 78 T.
Sylhet[2] . . .	1887	1	1	...	1	..	1
Totals . .	...	8	9	1	8	209	93

Fields of Labour.	Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
Khasia and Jaintia Hills, Assam .	6,499	1,389	120	3,833[4]	£480
Sylhet	20	...	...	...	...
Totals . .	6,519	1,389	120	3,833	£480

[1] This includes the amount spent in the Brittany Mission.

[2] The Sylhet Mission was given up 16 years ago, but resumed in 1887.

[3] The workers given are Evangelists, who have been licensed by the Presbytery, and paid teachers, male and female, and Bible-women. There are some sixty others, who preach every Sunday, and 344 teachers in the Sunday Schools.

[4] The above are day-schools only; we have 119 Sabbath schools, attended by 5,899 scholars.

Magazine :—*Y Drysorfa;* Monthly.

PRIMITIVE METHODIST MISSIONARY SOCIETY.

ESTABLISHED 1843.

EXTENDED TO THE HEATHEN 1869.

THE missionary work of this Connexion, strictly speaking, dates from the year 1843; but at first it was carried on exclusively at home and in the colonies. Stations have been established in Victoria, New South Wales, South Australia, Queensland, Tasmania, New Zealand, and Canada, most of which are still supported by the Connexion;[1] but it was not until 1869 that missions to the heathen were undertaken. In that year, a vessel named the *Elgiva*, trading between Liverpool and the West Coast of Africa, touched at the Island of FERNANDO PO, a Spanish colony in the Gulf of Guinea. The captain and carpenter of this vessel were members of the Primitive Methodist Church, Boundary Street, Liverpool; and the carpenter, Mr. Hands, having to attend to some work which made it necessary for him to remain on shore for a few days, gathered as many of the people together for worship as he could. He found a few who feared God, and who had been members of the Baptist Church, before the Mission conducted by Mr. Saker was broken up by the Spanish authorities and the missionary expelled. These people welcomed Mr. Hands; and as there had been a change in the Government of Spain, and there was then liberty for the people to meet for worship, they wished him to stay and be their minister. This he could not do, but he submitted the needs of this island to the Missionary Committee of the Primitive Methodist Connexion, and after a careful consideration of the request made that a mission should be established in Santa Isabel, the chief town, that request was granted, and in January 1870 the Revs. R. W. Burnett and H. Roe, with their wives, sailed for this field of labour. They met with a hearty welcome. In 1871 the Rev.

[1] The stations established in Canada now form part of the Methodist Church of the Dominion.

D. T. Maylott was sent out to join these brethren and help to extend the work along the west coast of the island; but it was not till 1873 that this was really done, owing to difficulties which interposed. Mr. W. N. Barleycorn, who was one of the first converts at Santa Isabel, was associated with Mr. Maylott in the West Mission, the headquarters of which were fixed at George's or San Carlos Bay. Land was obtained, and, as at Santa Isabel, suitable buildings for church and school and missionary's residence were erected. In February 1874 a catechumen class was formed at the Bay Mission, and several young Bubis were regularly met for religious instruction; but it was October of the same year before the first convert from heathenism, a young man named Hooree, was baptized.

The Mission at Santa Isabel has been extended to Banni, on the north-east coast of that island, where land has been secured and a station formed. Rev. W. N. Barleycorn, who had laboured for some years at the Bay Mission, was removed to this locality in 1884; but difficulties arising at Santa Isabel with the Spanish authorities, he had in a short time to leave Banni and return to George's Bay.

These Missions have been favoured with considerable prosperity, notwithstanding the hostility of the Roman Catholic priests and some difficulties with the Spanish authorities. Recently, however, a better understanding has been established with the Government of Spain, and arrangements made for educational work, which it is hoped will greatly enlarge the usefulness of these Missions, and lead to the occupancy of the whole island.

In 1869 the Missionary Committee received an invitation from Aliwal North, a district of CAPE COLONY, bordering the Orange Free State. After giving to this invitation due and careful consideration, it was decided to send a missionary to that locality. Accordingly, Rev. H. Buckenham was sent out early in October 1870, and landed at Port Elizabeth in the latter part of November, from which place he began his journey inland, and reached Aliwal on the 6th of December. For a short time he had the use of the Dutch Church, but a room was soon fitted up for public worship, and early in 1871 Mr. Buckenham opened a Sunday School in the same room. In the course of a few months he commenced an evening school

for natives, and in the August began a native day school. Church and school and parsonage were built, and other facilities provided for carrying on the work of the Mission. Mr. Buckenham remained till 1875, when he was succeeded by Rev. John Smith. The Rev. John Watson followed Mr. Smith, who returned to his former field of labour in 1883. The Mission has been favoured with encouraging success, and now comprehends two European Churches, five native Churches, and three native day schools. The missionary now in charge is Rev. G. E. Butt, Mr. Smith having returned to England.

The Society is making arrangements to send a missionary party this year (1889) to the Upper Zambesi in South Central Africa, and thus extend their work among the heathen.

SUMMARY.

Income, 1887–8, £14,128 9*s.* 11*d.*[1]

Fields of Labour.	Entered, A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Communicants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Female.	Ordained.	Lay.				£ s. d.
Santa Isabel and Banni, Fernando Po	1870	2	2	1	1	1	97	2	150	94 5 8
George's or San Carlos Bay, Fernando Po	1873	1	1	1	...	1	19	1	20	19 12 10
Aliwal North and Jamestown, Cape Colony	1870	7	2	...	1	16	310	3	186	507 15 3
Totals	..	10	5	2	2	18	426	6	356	621 13 9

[1] This sum includes the amount spent in Home and Colonial Mission work.

Magazine :—*Records of Mission Work*; Monthly.

SOUTH AMERICAN MISSIONARY SOCIETY.

ESTABLISHED 1844; REFORMED 1852; RE-NAMED 1864.

THIS Society was first established in 1844, under the title of the Patagonian Mission, with a view to convert the South American Indians to the knowledge of Jesus Christ—both those who dwell in the southern parts, known as Patagonians and Fuégians, and the Indians of the more central plains.

Captain ALLEN GARDINER, R.N., who was the real founder of the Society, spent very many years of his life, and much out of his private resources, in visiting various parts of the world, and as a layman doing missionary work; but he specially set his heart on South America, as affording a very wide and hitherto almost unoccupied field of labour for Christ. But, owing to the antagonism of the Romish Church in the South American Republics, the hostility of the heathen natives, and the lack of support from England, he was baffled in his efforts over and over again. Still he did not despair, though more than once he had to return to England after fruitless labours. His final attempt to make a settlement for missionary work was in 1850, when, with six companions, he endeavoured to establish himself on one of the islands of the Tierra del Fuégian Archipelago, above Cape Horn. They were obliged by untoward circumstances to abandon the spot selected, and after many months of great suffering, borne with the most heroic fortitude and Christian patience, they died one after another on the mainland of Tierra del Fuégo from disease and starvation, the arrangements for succouring them having miscarried. Captain Allen Gardiner was the last survivor, and his journals, which he continued till within a few days of his death, in September 1851, were most providentially preserved and recovered by one of the vessels of Her Majesty's Navy, and are now in the possession of the South American Missionary Society. The life and labours of Captain Allen Gardiner are among the most interesting of missionary records, and the account of the sufferings and death of his companions

and himself, their Christian fortitude and resignation to the will of God, is one of the most thrilling stories ever told.

Among his dying words were these : ' I trust poor Fuégia and South America will not be abandoned. Missionary seed has been sown here, and the Gospel message ought to follow. If I have a wish for the good of my fellow-men, it is that the *Tierra del Fuégo Mission may be prosecuted with vigour*, and the work in South America commenced.'

The deaths of this heroic man and his companions at first discouraged many persons in England from further attempts at Mission work in South America, but they inspired others, and especially the Rev. G. P. Despard, to persevere, and in 1852 the Patagonian Missionary Society was reformed.

In 1854 a fresh start was made to plant the cross of Christ in Tierra del Fuégo. The *Allen Gardiner* mission vessel was sent out by the Committee, under the command of Capt. Parker Snow, who, with Mrs. Snow, was indefatigable in the pioneering work. A settlement was formed under the superintendence of the Rev. G. P. Despard at Keppel, one of the Falkland Isles. The natives of the Beagle Channel were communicated with, and many from time to time visited Keppel, and learnt somewhat of Christianity and civilization, while the missionaries were enabled to learn something of the Fuégian language. In 1859 another definite attempt was made to found a missionary station on one of the Tierra del Fuégian Islands, at a place called Woollya. But again failure was the result, and the missionaries and all the crew of the *Allen Gardiner*, except one, were massacred, as they were engaged in prayer on the seashore.

Thus once more all hope, humanly speaking, seemed gone ; but brave and loving hearts were still found to carry on the work, both at home and abroad.

In 1863 the Rev. W. H. Stirling went out as superintendent of the Mission, and in the following year the Society was renamed the ' South American Missionary Society.'

Mr. Stirling brought four Fuégian youths to England, who gave evidence of the success of the work of the missionaries.

In 1869 Mr. Stirling spent seven months in a small wooden hut among the natives at Ooshooia, on the mainland of Tierra del Fuégo, trusting his life in their hands, and in full reliance on God's merciful protection. His faith and bravery

were signally rewarded. He gained great influence over the natives, and this noble venture of his has been the means, under God, of firmly establishing Christianity and civilization in Tierra del Fuégo.

At the end of 1869 Mr. Stirling received a summons from England, and at once proceeding home, was consecrated in Westminster Abbey, December 21, 1869, first Bishop of the Falkland Islands.

During the bishop's absence the missionaries from Keppel made a regular settlement at Ooshooia, which, under the superintendence of the Rev. Thomas Bridges, who went out as a boy of twelve with Mr. Despard in 1854, assisted by his devoted fellow-workers, has become a native Christian village and district.

The Fuégians in their natural state have long been known as among the most degraded of all heathen people, and given up to every vice and abomination, and without any belief in a god of any kind. The late Charles Darwin, F.R.S., who visited them many years ago, wrote of them as being in the 'lowest state' of any people in any part of the world, and considered them utterly incapable of being Christianized or civilized. Moreover, as intimated by Captain Cook in the account of his intercourse with them, it seemed doubtful whether they possessed what could be called an articulate language. But now we have in Tierra del Fuégo a Christian Church and District, with its schools, orphanage, Bible and mothers' meetings, and all the 'machinery' of an English parish. The natives in large numbers, 'clothed and in their right mind,' live in cottages with gardens attached, and follow the various occupations of civilized life. And what is worthy of special record is the fact that they are now in possession of part of the New Testament Scriptures, translated into their own language by the Rev. T. Bridges.

These remarkably practical results were brought to the knowledge of the late Mr. Darwin, and when he had ascertained their truth he became a donor to the Society. Not many years ago, also, the English Admiralty issued a notice to all the maritime nations of the world that within certain limits of the Fuégian Archipelago shipwrecked mariners would be kindly treated by the natives, who had come within the influence of the Society's work. More recently (in 1882)

further testimony was borne by Captain Bové, the Commander of the Italian and Argentine Antarctic Expedition, which spent a considerable time in the Fuégian Archipelago. In his official report to the Italian Government he expresses his opinion that from what he saw of the work of the South American Missionary Society, the whole of Tierra del Fuégo would in a few years be Christianized and civilized.

At the annual meeting of the Society, in 1883, a letter, accompanied by a gold medal, was read from the King of Italy, in acknowledgment of aid rendered by missionaries of this Society, at the Ooshooia Station, to the shipwrecked crew and passengers of an Italian exploring expedition. After referring to this subject, the letter continues :

'His Majesty has been made aware how thoroughly these apostles of universal civilization have maintained the character of their holy calling when coming in circumstances so critical to the aid of His Majesty's subjects. His Majesty has also learned how it is due to their indefatigable Christian labours that the very savages of Tierra del Fuégo, who were formerly such an object of dread, have shown, at their very first meeting of our shipwrecked crew, to how great an extent their old ferocity has been laid aside. This had been beyond the hopes of that great man Darwin, when he wrote his first work, the harbinger of such advances in science, yet in a short lapse of years the work of the missionaries had sufficed to transfer the natives of that island from the depths of savagery to such a level of improvement as drew forth the praises of Darwin himself, and led him to enter his name among the subscribers to the South American Missions. To this commencement of civilization, and therefore to the missionaries and to your Society, we owe the rescue of our countrymen. His Majesty the King has given orders that thanks should be tendered to the President of the Committee of South American Missions, and that the expression of these thanks should be accompanied by the presentation of a gold medal bearing His Majesty's effigy and the inscription :—"*Demersis æquore nautis attulit Religio salutem.*" "Religion has brought safety to the mariners rescued from a watery grave."'

The mission steamer, *Allen Gardiner*, has been altered to a sailing schooner after completing some important investigations of the channels, and is usefully assisting to develop and extend the Southern Mission, and is in full work.

The Society has during 1888 commenced a mission to the Indians of the Paraguayan Chaco, and trusts that, under the blessing of God, similar results may eventually be brought about.

Ministerial work is carried on in the interest of many thousands of British subjects resident in South America, and of sailors who visit its ports. Merchants, with their staffs of

clerks and their families, persons engaged in agricultural pursuits, miners, factory hands, and artificers of all kinds, are settled in the towns and country districts of South America. Were it not for the intervention of the South American Missionary Society, these would be as 'sheep without a shepherd.'

The abolition of the Government Consular chaplaincies made it more than ever necessary that the Society should develop its ministerial work; and hence, in 1864, it established its system of chaplaincies. Clergymen and lay agents were sent out to different centres to minister to the wants of our fellow-countrymen; and from all sides reports have from time to time come to hand of the thankful appreciation with which their services are regarded.

From the first institution of the chaplaincies the following centres have been or still are benefited:—(Brazil) Rio Janeiro, Pernambuco, Santos, San Paulo, Rio Claro; (Argentine Republic) Rosario, Cordoba, Tucuman, Frayle Muerto, Buenos Ayres Province, Bahia Blanca, Alexandra Colony, Patagones, Chubut; (Uruguay) Fray Bentos, Salto, Concordia, Paysandu; (Peru) Lima, Callao; (Chili) Arica, Chañaral, Santiago, Lota; Panama.

The establishment of these chaplaincies was at first very much opposed by the Roman Catholic authorities. At Lota an attempt was made to burn down a room which had been procured to serve as a church and school. At Santiago every window in the first Protestant church was broken; and, generally speaking, the laws of the States were adverse to the work of the Society. Now, however, through the dissemination of juster notions of truth and freedom, religious toleration exists in every State in South America, with the exception of Peru.

The Society's chaplains are, however, strictly enjoined not to be aggressive, or to court controversy, but to be open to all inquiries after truth.

Thus the Society is 'preparing the way' for the diffusion of light among the population of South America, and of the knowledge of Christian faith and practice, 'as the truth is in Jesus.'

For Summary, see next page.

Magazines:—*The South American Missionary Magazine*, Monthly; *The Juvenile Gift*, Quarterly.

SUMMARY.—SOUTH AMERICAN MISSIONARY SOCIETY.

Income, 1888, about £13,500.

Fields of Labour.	Entered, A.D.	No. of Stations.	Foreign Workers.			Native Workers.			Adherents.	Communicants.	Schools.	Scholars.	Native or Local Contributions.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.					
Keppel Island, Falkland Islands	1855	1	1[1]	2	1	...	2	...	26	Approx. 6	1	26	Industrial Farm, Self-supporting.
Tierra del Fuégo	1869	2	...	4	3	...	10	1	300 Others yet to be reached—various classes, &c.	Approx. 12	D. 1 S. 1 Orphanage	23 50 15	Very poor, and sustained chiefly by the Mission.
Allen Gardiner	Third Vessel	...	...	6	...	...	...	...	Constantly attending on Mission Stations				...
ARGENTINE REP.:—													£
Patagonia	1864	1	1	...	2	Medical Mission			50 Small Protestant Community, and many Indians tended medically	Approx. 12	S. 1	12	491
Rosario and Sub-stations	1868	14	1	6 Honorary and 2 Paid Helpers		...	...	...	469	143	S. 3 D. 2	135 116	794
Buenos Ayres Camp	Vacant	...	...	...	...	...	...	...	...	...	...	...	...
Bahia Blanca	Vacant	...	...	...	...	...	...	...	...	...	...	...	...
Chuput	1883	1	1	...	...	...	...	...	100 Welsh Colony	25	S. 1	43	50
Concordia and Mandisovi	...	...	...	...	...	...	...	...	53	11	...	...	53

						New Mission			Indians beginning to value the Mission				
Paraguayan (Indian Chaco Mission)	1888	1	...	3	...								
URUGUAY :—													
Fray Bentos and Sub-stations, and Salto	1874	12	1	12 Honorary Helpers	...	...	...	Approx. 500 30	79 7	No return	...	132 District as large as England and Wales.
BRAZIL :—													
Rio	1884	...	1 Hon.	2	...	...	...	...	600 English-speaking Seamen always in Port—Hospital and Prison Visitation				Large Local Support.
Pernambuco . .	1884	...	1 Hon.	2	...	...	...	...	200 Seamen present on an average continually				Large Local Support.
San Paulo and Santos . . .	1872	...	1	Staff of Church Workers		...	...	...	360	80	S. 1	25	£ 300
Rio Claro . . .	...	...	1 Lutheran Pastor subsidised for Evangelistic Services in Portuguese								...	...	...
CHILI :—													
Santiago . . .	Vacant	...	...	...	...	...	...	...	...	...	...	...	...
Lota	1861	2	1	Staff of Church Workers		...	...	...	200 50	29 7	S. 1, Eng. S. 1, Span.	30 24	127
Chañaral . . .	1876	3	...	1	Staff of Church Workers	...	...	...	100	No return	D. 1	13	200
Totals		37	10	38	8	...	12	1	3,038	411	15	512	2,147

[1] Bishop Stirling, Superintendent of this and of all the Society's Stations.

N.B. Bishop Stirling's ministrations are not recorded.

The above figures and remarks cannot adequately convey the extensive and varied work of the Society, nor fully describe its peculiarities.

Panama work again taken up by the Society under the Bishop of Jamaica on the Isthmus.

PRESBYTERIAN CHURCH OF ENGLAND FOREIGN MISSIONS.

ESTABLISHED 1847.

THE Rev. W. C. Burns, the first missionary to the Chinese from the Presbyterian Church of England, arrived in CHINA in the year 1847. For the first four years after his arrival, Mr. Burns carried on evangelistic work in Hong-kong, Canton, and the neighbourhood. In 1851 he was providentially led to visit Amoy, and this city, with the region around it, was the first centre of the organized work of the English Presbyterian Church. This organized work really began in 1853, when the Rev. James Johnston was sent out to join Mr. Burns. Mr. Johnston was obliged to leave for home in 1855. He passed on his way home the Rev. Carstairs Douglas, who went out that year to commence work as a missionary of the Church. Dr. Douglas was a great power in China, remarkable for his evangelistic zeal and for his high literary attainments. To him is mainly due the organizing of the Mission work in its several departments, Evangelistic, Medical, and Educational. The lines upon which the work in these several departments is conducted were laid down by Dr. Douglas. He saw that the wise way to work in China was steady and persevering labour from a fixed centre, and the results that have followed abundantly testify to the value of the methods under which they have been obtained. The great aim in carrying on this Mission has been to raise up a native church, self-governing, self-supporting, and aggressive, and this aim has been steadily kept in view.

The spheres of labour are—

1. The Evangelistic and Pastoral.
2. Medical.
3. Educational.
4. Voluntary work by natives.
5. Woman's work.

(1) The evangelistic and pastoral work consists of preaching the Gospel, organizing and overlooking the native congregations as these are formed, constantly breaking up new ground, and doing all that can be done to stimulate the independence and missionary zeal of the native church. The main idea has been that the missionaries are leaders and trainers. This work dates, of course, from the establishment of the Mission.

(2) Medical. This department was begun in 1860, and it has proved an invaluable agency. At present the church has seven medical missionaries in China and one in India. There are five large hospitals in China, and three dispensaries in Rampur Beauleah, Bengal; and more than 30,000 patients are annually treated in these. Native students are being trained for medical work. Our medical missionaries take part in the evangelistic work, as well as conduct the properly medical work.

(3) Educational. Immediately after the formation of congregations, the native Christians and the missionaries felt that Christian schools were necessary; and so congregational day-schools were established. These began in 1855, at the Amoy centre. Almost at the same time there began the education and training of natives for evangelistic work. This has now so grown that there are four theological colleges in connection with the Mission, and more than eighty students in them. These students are being trained for the work of pastors and preachers.

In 1879 middle schools were opened. These serve as a connecting link between the ordinary day-schools and the colleges.

(4) Native work. Since the opening of the Mission, native Christians, to a large extent, have zealously tried to spread a knowledge of the Gospel. The native church at Amoy and in Formosa support Mission work amongst people beyond their own region. They willingly and generously contribute for this purpose; and thereby show that the native church, when properly guided, will be the great evangelistic power in China.

(5) Woman's work. In connection with the Presbyterian Church of England there is a Woman's Missionary Association.[1] This Association has sent out nine lady missionaries to China and three to India. These missionaries carry on work in girls' boarding and day schools, in the training of Bible-women, and

[1] See page 197.

visiting native women in their homes. This work was begun by missionaries' wives. The Association's work began in 1879.

In China, this Mission has four fields, Amoy, Swatow, Formosa, Hak-ka country; in the Straits Settlements one, Singapore; in Bengal one, Rampur Beauleah.

SUMMARY.

Income for 1888, £16,360.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.		
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.
China and Singapore . .	1847	106	15	8[1]	9	5	85	8
India (Rampur Beauleah, Bengal)	1876	...	...	1	3	...	4	...
Totals .	...	106	15	9	12	5	89	8

Fields of Labour.	Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
China and Singapore . .	7,000	3,553	about 20[2]	about 400	£1,100
India (Rampur Beauleah, Bengal)	...	...	8	316	
Totals .	7,000	3,553	28	716	£1,100

[1] Six medical missionaries, 2 teachers.
[2] These numbers are only approximate.

Magazines:—*The Presbyterian Messenger; The Children's Messenger,* Monthly.

UNIVERSITIES' MISSION TO CENTRAL AFRICA.

ESTABLISHED 1859.

THIS Mission to East Central Africa was proposed by David Livingstone in 1857; and undertaken in 1859 after a second appeal by Robert Gray, Bishop of Capetown. Charles Frederick Mackenzie, Archdeacon of Natal, was consecrated Bishop for the Mission, January 1st, 1861, at Capetown.

The Mission was settled, under Livingstone's guidance, at Magomero, July 1861. Slaves then released formed the first nucleus for the Mission. Magomero, though high and cool, was found too distant from all sources of supply. In January 1862 Bishop Mackenzie died from exposure and fatigue. Other deaths soon followed among the missionaries. When Bishop Tozer and Dr. Steere arrived in 1863 to reinforce the Mission, it was found impossible, owing to the country being desolated by war, famine, and pestilence, to continue in that particular district, and after a short stay on the Morumbala mountain, near the coast, Bishop Tozer resolved to settle in Zanzibar, as the true capital of Eastern Inter-tropical Africa, there to devote himself to training released slave-children, in the hope to form with them Christian settlements on the mainland at a later date, feeling sure that by natives alone could the work be most surely carried out.

About ten years of quiet preparatory work in Zanzibar followed, under Bishop Tozer and Dr. Steere. The Mission was very generally forgotten, if not despised, while the foundations were being soundly and laboriously laid for future work. Children, rescued from slave-dhows by English cruisers, were taken charge of by the Mission, instructed, baptized, and taught useful trades. Their languages, especially Swahili, were carefully studied, and reduced to writing: grammars and dictionaries were prepared by Dr. Steere, and portions of the Holy Scriptures were translated.

The mainland was not forgotten in the meanwhile, and so

early as 1867 the station of Magila, in the Usambara country, which has since developed so largely under Archdeacon Farler, was formed by Dr. Steere and the Rev. C. A. Alington.

In 1876 a half-way station to Lake Nyassa was formed at Masasi, being in fact a Christian village, peopled by freed slaves once torn from that same region by slave-dealers. Both Magila and Masasi continued for some years prosperous centres of Mission work, round which were formed sub-stations. The higher ideal of life set by the Christian villages before the heathen tribes made deep and favourable impression, though suspicion was slow to be allayed, and actual conversions for some years very few.

In August 1882, Bishop Steere died at Zanzibar. He had been attached to the Mission nineteen years, had been eight years its Bishop, had translated into Swahili the whole New Testament, a large part of the Old Testament, the Book of Common Prayer, and the Book of the Prophet Isaiah.

On September 15th of the same year, Masasi was surprised and pillaged by the Magwangwara, a fierce tribe of marauders, of Zulu origin. Of the native Christians a few were killed, and many were carried away into slavery.

In 1885 the pieces of the *Charles Janson* were taken up the Zambesi and Shiré, and carried round the Shiré cataracts on the road constructed by the Scotch Mission, and successfully put together at Matope. The vessel was solemnly dedicated by the Bishop in September, and is now plying on the lake, having its headquarters at the Island of Lukoma.

Bishop Smythies, during 1886 and 1887, travelled on foot again to all the stations of the Mission, has made his hazardous visit to the Magwangwara, and has obtained permission to send a missionary to their country.

The Mission is at present, broadly speaking, engaged in three separate branches of work :—

1. In Zanzibar island, with the released slaves captured and set free by the British cruisers.
2. On Lake Nyassa, one of the great sources of the slave-trade ; and
3. Mission stations on the mainland in two widely divided parts—the Usambara and Rovuma districts—which are situated respectively 5° and 12° south of the Equator.

In Zanzibar island the work is being done at three places: one in the city itself, the others along the shore, but in sight of the city.

In the heart of Zanzibar city we have a Christian colony on the site of the great slave-market; here now stands a handsome church, a marvellous testimony to the skill and perseverance of Bishop Steere. Close by stands a large Mission house, where some 60 young boys are given a home and carefully trained, and a dispensary affords relief to sick Europeans and Africans.

Near by is a second Mission house, where school-work is maintained for the benefit of the colony of married freed slaves, who live in houses built on the rest of the old slave-market, and under the shadow of the large church referred to above.

Here a staff of 10 missionaries is actively engaged, and here the mainland workers come to be nursed when they fall sick, as is too often the case in the unhealthy climate where the work has to be done.

About a mile outside the town, along the sea-shore to the south, stands a large house called Kiungani. In this house are some 100 of the elder boys—some of them raw slaves from the dhows, others sons of chiefs, etc., from the mainland; these are taught to read and write and to learn some trade. The education given here is in some cases of the higher grade, and there is, in a promising stage, a Theological College, with scholars intended for Holy Orders, and from this house we hope to send out and maintain a *Native Ministry*. Three Africans are already ordained, and four schoolmasters were sent from the College to sub-stations on Lake Nyassa in 1888. This house also trains schoolmasters and teachers for the mainland stations; some, so trained, are already at work on the mainland.

On LAKE NYASSA, the Mission maintains a church-steamer, which was carried there in small pieces and put together. The headquarters on the lake are on an island—Lukoma—about mid-way in its length (300 miles), and near its eastern shore. Schools are set up here, and the ship, *Charles Janson*, carries the members of the Mission to and fro on visits to the many towns scattered along the eastern shores of the lake.

This field is of the first importance, as being in the very heart of the slave-yielding region. The African teachers here were trained at Kiungani.

It was to this lake that Livingstone attempted to guide Bishop Mackenzie in the earliest days of the Mission.

Also, on the MAINLAND, along the Rovuma river, about twelve degrees south latitude, we have a chain of stations reaching towards the lake. The places occupied are Masasi, Newala, and Chitangali. Some released slaves have here been restored to the mainland, and here is a home for some 30 boys who are being educated by the Mission. Formerly there was another station nearer the lake, at Mataka's, but this was broken up through the intrigues of the slave-dealers, who use this route largely for their inhuman traffic in our fellow-creatures.

As one sign of what Christian teaching has effected here, we may mention that eight of the porters who went with our Bishop to Lake Nyassa and back last year were men from Masasi, and of these one was a Christian, and all the rest are under Christian instruction either as catechumens or preparing to be so. Certainly all behaved admirably, and the Bishop had no fault to find with them throughout the journey.

It is pleasant to think that some of them helped to build the first real church at Lukoma on Lake Nyassa.

About the fifth degree south latitude, in the Usambara country, there are three scenes of work—Mkuzi, Misozwe, Umba—each with its school and its home for boys, and the usual Mission work and buildings.

These three places belong to the large central station Magila, where there is a fine stone church and a home for 115 boys. The place is the scene of the busiest activity; English working men of several trades are here surrounded with African apprentices, and the African is not only taught to read and brought to know God and His love, but is now willing to work regularly for daily wages. Habits of cleanliness, unknown in the country before, are now adopted by the people, and the advantages of peace and security are recognized and cultivated. The work hitherto has been among the men only, but now three Sisters and two other ladies are settled here, and devote themselves to woman's work among women.

'Twelve years ago,' writes Archdeacon Farler, 'this station consisted of a mud hut, the residence of the missionaries, a few sheds, and a small iron building used as a church. The natives were always fighting: no man could travel alone safely. They clothed themselves with goatskins, and

their only means of exchange were strings of beads and Americans—*i.e.* cotton sheeting. Now the excellent granite of the country has been quarried, lime has been burned, a large and beautiful church capable of holding 700 people, with nave, aisles, and arches, has been built in granite; a large hospital has been erected, with schools, house for the missionaries, dormitories for boarders, and dining hall, all have been built by our native converts in granite, under the superintendence of an English mason.

'At this moment as I write I can see eleven masons, native converts, nine of them being apprentices, hard at work building a large house for sisters of mercy. I see other converts, native carpenters and their apprentices, bringing up the doors and windows they have just made to fix into the new house. I am writing at a table made by native converts. Not far off is a large workshop, well fitted with tools, also a forge and anvil, full of busy native converts learning carpentering and blacksmithing. Around about are many native converts, some bringing planks or rafters, which they have cut in the forest, others working as masons' labourers, others digging—more than we want every morning eagerly pressing for work, lasting from 7 A.M. to 5.30 P.M., under strict supervision, with one hour's rest at noon, for the wage of fourpence a day.'

One feature of the work deserves special mention; it is, that there are as many laymen as clergy engaged in the work. Many of the laymen are artisans engaged in their own proper craft, and all the laymen but three or four are doing in Africa what they were trained for here in England. Each member of the Mission—clergy, ladies, and laymen alike—is offered £20 yearly for clothes and private expenses; and the necessaries of life are provided at a common table and from a common store.

The Bishop spends six months in each year travelling on foot from station to station.

The work of seventy Europeans, including their own charges and outgoings of every kind at home as well as abroad, is done at a cost of £230 a year for each worker.

In August 1888 the Germans took over from the Sultan of Zanzibar the coast line behind which the Mission has its most important and successful group of stations. The rash and insolent behaviour of individual Germans wounded the susceptibilities of the coast population with regard to their country's flag, their religion, and their homes. The entire population has risen in arms, has expelled the Germans, and has said to the Sultan, 'We will obey your Highness, but we absolutely refuse to be handed over to such people as the Germans.'

As we go to press, the members of this Mission remain in the country with the goodwill of the population. How long their friendship will be proof against the temptations of war remains to be seen. Reprisals have already appeared in the insurgents at Pangani seizing the stores of the Mission going to the up-country stations, because the ransom promised by a captured German is retained by the authorities in Zanzibar.

On Nyassa there is a life-and-death struggle between Arab slave-traders and the African Lakes Company, the avowed object of the Arabs being to drive away white men out of the country. We await the issue of this duel at the north end of the lake with the utmost anxiety.

Speaking generally, it is not exaggeration to say, both in the island of Zanzibar and at each group of mainland stations, the Mission is in considerable peril.

SUMMARY.

Income for 1888, *about* £16,500.

Fields of Labour.	Entered A.D.	No of Stations.	Foreign Workers.			Native Workers.		
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.
Zanzibar Island	1864	3	8	11	12	..	2	6
Nyassa. . .	1884	2	5	8	2	...	7	2
Rovuma . .	1875	3	6	2	...	1	1	...
Usambara. .	1867	4	7	4	5	1	13	1
Totals .	...	12	26	25	19	2	23	9

Fields of Labour.	Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
Zanzibar Island	450	312	5	254	Country too poor.
Nyassa . .	...	...	5	90	
Rovuma . .	127	64	2	30	
Usambara. .	704	153	4	300	
Totals .	1,281	529	16	674	...

Magazines :—*Central Africa, The Children's Tidings*; Monthly.

CHINA INLAND MISSION.

ESTABLISHED 1862.

THE China Inland Mission owes its origin to the missionary zeal and enterprise of the Rev. J. Hudson Taylor, M.R.C.S. Mr. Taylor first went to China in 1853 as a medical missionary, under the auspices of the Chinese Evangelization Society. He resigned his connection with that Society in 1857, and on account of failure of health returned to England in 1860. Throughout the voyage home his earnest prayer was that his return to England might be overruled for good to China, and made instrumental in raising up at least five missionaries for the province of Che-kiang. In January of the same year he had written to a friend in England as follows :—

'Do you know of any earnest, devoted young men, desirous of serving God in China; who, not wishing for more than their expenses, would be willing to come out and labour here? Oh, for four or five such helpers! They would probably preach in Chinese in six months. In answer to prayer the means would be found.'

In 1862, the first of the young men thus desired sailed for China; and in 1865 he was followed by four others. By this time continual thought upon the spiritual destitution of China had deepened concern for its people, and had led Mr. Taylor to resolve to attempt something on a larger scale than he had previously thought of. The result was the formation of the China Inland Mission. It was particularly desired that its formation should not in any measure divert either men or money from existing missionary agencies; but that whatever might be done through its instrumentality should be over and above what might otherwise be done to meet China's need. How urgent the need for further effort to spread the Gospel in China was, was made painfully evident by the fact that there were then (1865) only 97 Protestant missionaries among the hundreds of millions of people in that land. These were all located in ten or eleven ports, situated principally on the sea-

board of the six maritime provinces; the only exception being one mission station in Hankow, in the central province—Hoo-pe. The other eleven of the eighteen provinces of China proper were without a resident Protestant missionary. These provinces contained a population variously estimated from about 100 millions to 150 millions, and it was with the definite and avowed purpose of commencing missionary labour in these interior provinces that the China Inland Mission was formed. Methods somewhat unusual and peculiar were adopted for working the newly-proposed organization.

It was determined :—

'1. That duly qualified candidates for missionary labour should be accepted without restriction as to denomination, provided there was soundness in the faith in all fundamental truths.

'2. That all who went out as missionaries should go in dependence upon God for temporal supplies, with the clear understanding that the Mission did not guarantee any income whatever; and knowing that, as the Mission would not go into debt, it could only minister to those connected with it as the funds sent in from time to time might allow.

'3. That there should not be any collections or personal solicitation of money.'

On the 26th of May, 1866, Mr. Taylor sailed again for China, taking with him fifteen missionaries. This was the formal inauguration of the work of the China Inland Mission. The work has been continued up to the present time on the lines first laid down, and the success has been remarkable.

The income, which for the first ten years averaged about £5,000, last year (1888) nearly reached £34,000, exclusive of donations in China. The gifts have varied in amount from three penny postage stamps to £3,000.

The Mission Staff, which at the end of the first ten years numbered 36 missionaries and 16 wives of missionaries, now numbers 335, including 62 wives of missionaries, most of whom were missionaries before marriage.

The catholicity of the Mission has been maintained, and the Mission staff consists of members of the Church of England, Presbyterians, Wesleyans, Baptists, Congregationalists, and Brethren. These greatly vary in social position: some being persons of wealth, who have gone out at their own charges, and have, besides, liberally contributed to sustain the work; while others are from the humblest positions. Some have had

all the educational advantages which our Universities can give, while others have had nothing more than a plain English education.

The China Inland Mission has 70 stations, in which there are resident missionaries, and 67 out-stations. These are situated in the following provinces: Che-kiang, Kiang-su, Ngan-whi, Kiang-si, Hoo-pe, Ho-nan, Sze-Chuan, Quei-chow, Shan-si, Kan-suh, Shan-tung, Shen-si, Yun-nan, Pe-chi-li, Hoo-nan, and Bhamo, in Upper Burma.

It will be seen from the above the measure of success which has attended the efforts of the Mission to commence and carry on work in ten of the eleven provinces, which, before the Mission was formed, were without Protestant missionaries; and in the remaining province—the province of Quang-si—some missionary journeys were taken in 1877 and 1878 by Edward Fishe, George Clark, and James Cameron, of the China Inland Mission. The number of the communicants exceeds 2000.

The year 1887 will be memorable in the history of the Mission, as during its course 100 new missionaries were sent out. During 1888 there was a further addition of fifty-five new missionaries.

SUMMARY.

Income, 1888, £33,924.

No. of Stations and Out-stations.	Foreign Workers.		Native Workers.		Communicants.	Scholars.	Native Contributions.
	Ordained and Lay.	Female.	Ordained.	Lay.			$
137	153	123	12	120	2105	220[1]	482

[1] Approximate.

Magazine:—*China's Millions;* Monthly.

STRICT BAPTIST MISSION.

ESTABLISHED 1861.

THIS Mission, representing that part of the Baptist denomination which practises 'strict communion,' was constituted simply as a *church* institution, being based upon the principle of individual church action, and direct communication with the missionaries. It is now supported by upwards of fifty churches, besides others in the United States and in Australia. The Secretariat, as from the first, is filled gratuitously, and no official expenses are incurred beyond the items of printing, postage, etc.

Its special spheres of labour are in INDIA and CEYLON. The work was commenced, in 1861, at Tulleygaum, a populous village between Bombay and Poonah; Mr. Fenwick, the son of an Anglo-Indian officer, being its first missionary, who was succeeded by a native Hindoo convert, Gyanoba Powar, under the superintendence of Mr. H. P. Cassidy. Owing to the decease of Mr. Cassidy—November, 1866—the work at Tulleygaum was relinquished. In the meantime, a station had been opened at St. Thomas's Mount, about nine miles east of Madras, under the charge of Mr. H. F. Doll, the present superintendent of the Society's Indian Mission, Mr. Henry Thomas being first engaged as missionary, and on his superannuation in 1874, Mr. Henry Noble, from the Madras Army Scripture Readers' Society.

After an effort of some years' duration at Perambur, in the Madras Presidency, a church was formed at Poonamallee in 1871. The missionary church at St. Thomas's Mount is now under the charge of Jacob John, a native convert, and the church at Poonamallee under that of Abel Michael. In these churches no caste is tolerated. There are also English churches in both places. All the members of both English and native churches practise total abstinence from intoxicating drinks.

The wife of the above-named Jacob John carries on Zenana work (commenced in 1881), and teaches the Hindoo caste girls' school at St. Thomas's Mount.

The TINNEVELLI Mission was commenced in 1882, Mr. Doll, jun., being appointed missionary, on the decease of a faithful man named Arulappen, who had for some time given himself to evangelistic work. In 1883, 33 natives were baptized in the village of Elavarasananthal, and 16 in the village of Elliripunni. These converts (with three others previously baptized by Arulappen) were organized into two churches of 33 and 19 members respectively. The work has since been attended with much success; two new stations have been added, and the Mission staff has been increased. Several converts have been baptized and received into the Church.

Eight chapels have been built, in some cases entirely by the native Christians.

Mrs. Doll is assisted by a Bible woman in carrying on Scripture-reading work. They have also the care of a girls' school.

The Mission in CEYLON has been carried on since 1868. One station is at Slave Island, Colombo, and two stations have recently been opened at Jaffna, a peninsula in the north-west of the island, viz., Uduvile and Nunavile. Mr. Noble has charge of all the stations. Mrs. Noble is also earnestly devoted to the work; she conducts a Bible class, and assists in various ways. There are two school-teachers at Colombo, and two at Jaffna, most of whom are able to preach the Word.

SUMMARY.

Income, £688.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.			Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Ordained.	Lay.	Female.					
Madras . .	1866	2	...	3	5	2	No return	25	6	202	About Rs. 120
North Tinnevelli . . .	1882	8	...	2	8	2	,,	294	9	157	Nominal
Ceylon . . .	1858	3	1	...	3	2	,,	34	4	150	Rs. 45
Totals . .	. .	13	1	5	16	6	...	353	19	509	Rs. 165

Magazine: *The Olive Branch*, Monthly.

FRIENDS' FOREIGN MISSION ASSOCIATION.

FOUNDED 1865.

MANY gifted men and women in the Society of Friends have from early in its history been led to visit foreign countries to preach the Gospel of Christ, and in some of these instances the visits have been extended over a wide area, as when later Daniel Wheeler, of Sheffield, visited the islands of the Pacific Ocean in the years 1834 to 1838; and James Backhouse and George W. Walker travelled in South Africa and Australia from 1832 to 1840. But these were only isolated cases, and those engaged in such visits did not feel any call to remain and labour steadily in one field. In the year 1833, however, the subject of Missions to Foreign Lands was brought definitely before the Society of Friends as a body. In that year the question came prominently before the central Yearly Meeting in London, which called upon Friends to see how far they might have any service for God in this direction.

In 1859, George Richardson, of Newcastle, wrote with his own hand sixty long letters addressed to his fellow-members up and down the country, in which he urged the claims of the perishing heathen upon this branch of the Christian Church. This was, in the ordering of God, as the lifting of the banner of missionary enterprise, and the means of re-awakening the matter in the councils of the Society of Friends. In 1861, an address was issued by its central governing body 'on what was due from them towards communicating the knowledge of the Gospel to the heathen in foreign lands.' This action was emphasized by appeals from the late William Ellis, the veteran Madagascar missionary, who urged the opening for Friends in that country in the way of education, then urgently needed.

In the year 1865, a Provisional Committee was formed to promote the cause of missions to the heathen amongst English Friends, and in 1866, the first missionary, Rachel Metcalfe, sailed for India, having as her primary object to assist in female

education, especially of an industrial character. The seed sown by the late W. Ellis was also, under the Lord's blessing, now about to bear fruit; and in the same year, 1866, the Provisional Committee received offers for service in Madagascar from two American Friends, Louis and Sarah Street, and from Joseph S. Sewell, of Hitchin, who had long felt that God was calling him to work in that island.

This led, in the Divine ordering, to the establishment of the Friends' Foreign Mission Association, which, whilst entirely in harmony with the general Society, could more easily take the responsibility of the foreign work. An Executive Committee was formed, to which James Hack Tuke, of Hitchin, became Treasurer, a post which he still retains. Henry S. Newman, of Leominster, was appointed Honorary Secretary, and somewhat later, Charles Linney, of Hitchin, Secretary.

The Friends' Foreign Mission Association has hitherto only taken up three fields of labour, viz.: INDIA, MADAGASCAR, and CHINA.

The Mission in INDIA was commenced very simply in 1866 by Rachel Metcalfe, who took part for some time in industrial school work at Benares. On the arrival in 1869 of two more missionaries, Elkanah and Irene Beard, of Indiana, U.S.A., a separate mission was commenced in the city of Benares, which was moved in the following year to Jabalpur, at the east extremity of the Nerbudda Valley, in the Central Provinces. E. and I. Beard were, however, only permitted to continue in their labour of love for a short time, being compelled by ill-health to return to America in 1872. But the work was not to be left undone. Again the call of India's millions was felt by the Society at home, and in February 1873 a young English Friend, Charles Gayford, joined R. Metcalfe at Jabalpur. Finding that a large district in the middle of the Nerbudda Valley, comprising a population of three or four millions, and having its central point in the city of Hoshangabad, was totally unoccupied by any Christian Missions, our friends decided to settle there, and thus take up work in an entirely new district.

Accordingly, in 1874, the Mission was established at the city of Hoshangabad, which has since remained the head-quarters of the Indian work of the Association. Situated in

a fertile wheat-growing district, studded with villages, the city itself is the base of operations from which, in the cold seasons, itinerant journeys are regularly made to village bazaars, mèlas, etc. In 1878 fresh labourers, Samuel Baker and John H. Williams, took up the work, and shortly afterwards a branch station was opened at Sohagpur, a small town about thirty miles away, where John H. Williams and his wife are still actively engaged. Whilst few converts can be pointed to as the result of the labours in this Mission as yet, there is a most marked change in the natives. The Boys' and Girls' Schools are well maintained, and the preaching of the truth as it is in Jesus is listened to with respect and attention. The first missionary, Rachel Metcalfe, who continues at her post, has for several years had a small orphanage under her care. A large and commodious building has now been erected on the Mission Compound, capable of accommodating 50 girls, and the orphans were transferred to this in February 1888. They are now under the care of Anna L. Evens, a lady whose mind was strongly drawn to this work. Zenana work is carried on by the ladies of the station, who visit about 54 houses regularly, the women being glad to receive them, and listening attentively to the Word of Life.

In MADAGASCAR the work of the Association was commenced by Joseph S. Sewell and Louis and Sarah Street, who arrived out in 1868, just at the juncture when the adoption of the Christian religion by the Queen had given an immense impulse to the existing Missions. Finding themselves alongside the London Missionary Society, whose missionaries were exerting every power to cope with the eager cry for Christian instruction, the Friends at once set to work to aid these brethren, and for a time joined in the educational department of the London Missionary Society. The rapid growth of all branches of Christian effort, however, soon made it needful to divide the central province of Imerina into districts, and in 1870 the large district attached to the Ambohitantely church was placed under the care of the two Friends. Here a most active and interesting, as well as extensive, field was found, and the work has steadily grown and progressed ever since. The district allotted to the Friends' Foreign Mission Association, comprising an area of 2000 square miles, stretching west from Antananarivo to the

Sakalava border, had in it, when taken in charge first by Joseph S. Sewell, in 1868, six chapels, but by 1872 this number had increased to 62 congregations with 37 schools. A large boys' school was established in the capital, which was speedily filled by 200 scholars, whilst Sarah Street took charge of a girls' school with 170 in attendance. This lady retiring from the Mission in 1878, the school was actively carried on by Helen Gilpin, whose earnest labour for several years amongst the women and girls has been much blessed, but who has in turn withdrawn from the care of the school, which now numbers 230 girls on its books. As knowledge increased, it was soon necessary to add a Training College for young men, and this formed another step in the development of the Mission. Under the care of Frank, a young Malagasy, partially educated in England, this college has been a source for the supply of teachers for the country schools, the need for which was soon apparent.

The blessing of God has rested manifestly on this Mission. Beginning in 1868 as above, there are now 139 congregations, with 3300 members, and 36,360 adherents—the average attendance at chapels each Sunday being 19,500. To meet the spiritual needs of these, there are now 370 native preachers, and 40 pastors (also native); 130 schools, with nearly 15,000 scholars on the registers. These are all under the care of a small number of European missionaries, who visit throughout the district at regular intervals, examine schools, give Bible lessons to the pastors and teachers, dispense medicine, etc., etc.

An active and valuable work is carried on at the printing office, founded in 1872, under the care of Abraham Kingdon. In the first eight years of its existence 539,000 publications were issued by this press, and it has since expanded its area. The native lads are not only taught printing, but some of them lithography, map making, etc. A monthly magazine is issued for adults regularly, and one for children (illustrated).

In 1880, the Hospital and Medical Mission at Analakely came under the Association's control, jointly with the London Missionary Society, being re-opened in that year by Dr. J. T. Fox, who has just retired from the work. Not only have the wants of the sick and distressed been alleviated, but native Malagasy students have been trained for medical work, native nurses taught, and finally, largely through the efforts of Dr. Fox,

assisted by his colleague Dr. Allen, and by the Norwegian Missionary Society's medical officers, a Medical Mission Academy has been set on foot, with a regular course of study for native medical men. The hospital, which is the only one in the island of Madagascar, and will accommodate about 35 patients, has usually been full, and an average of from 4000 to 5000 out-patients are dealt with annually.

As showing the advance in Christian life and thoughtfulness made during the past nineteen years in Madagascar, it may be added that the native churches themselves now maintain a Native Missionary Society, and an Orphanage for Boys, managing both institutions themselves.

With regard to CHINA, two Friends, Robert J. and Mrs. Davidson, went out in 1886 to the western part of that vast empire, and are now at Han-chong, in the Province of Shen-si, but expect to move this year to Tungchwan-fu, in the neighbouring province of Sze-Chuan.

SUMMARY.

Annual Income, about £8,500.

Fields of Labour.	Entered A.D.	No of Stations.	Foreign Workers.		Native Workers.		Adherents.	Members.	Schools.	Scholars.	Native Contributions.
			Lay.	Female.	Lay.	Female.					£
India . .	1866	2	3	6	6	2	...	19	2	100	...
Madagascar	1867	2	6	9	370	...	36,360	2,951	130	14,500	275
China . .	1886	1	1	1	...	...	...	...	...	...	...
Totals .	...	5	10	16	376	2	36,360	2,970	132	14,600	£275

Magazine :—*The Friend of Missions ;* Monthly.

FRIENDS' SYRIAN MISSION.

FOUNDED 1867.

THIS MISSION originated in religious visits paid to the East by Eli and Sybil Jones, of New England, U.S.A., in 1867–8–9, accompanied by the late Alfred Lloyd Fox, of Falmouth, and Ellen Clare Miller (now Pearson, of Wilmslow). It consists of two departments: (A) Grants in aid of Female Schools in various parts of Syria and Palestine, under the care of other societies. These grants have been diminished as the work of the Mission in other directions has extended, and now amount in all to £62 per year.

(B) BRUMANA Mission Station, Mount Lebanon, Syria, under the general superintendence of Theophilus Waldmeier. Here are carried on—

(1) Religious Meetings, Sunday Schools, Bible Classes, etc. A Meeting House to seat 200 was erected in 1887.

(2) Boys' Training Home, containing 30 boarders, besides day scholars; L. Riskallah and Thomas Little, Superintendents. Admission is eagerly sought by large numbers. Lectures and other agencies carried on.

(3) Girls' Training Home, 15 boarders, under Emma M. Bishop and M. Fareedy.

(4) Hospital of 15 beds. In-patients, in 1887, 102. Lady Superintendent, Ellen Clayton.

(5) Dispensary, 5667 patients in 1887. Lady Superintendent, Maria Feltham.

All the medical work is under Dr. Beshara J. Manasseh, who also paid 1489 visits to patients' homes in 1887; many of these were distant.

(6) Day Schools in 7 villages of the district, under native teachers; also Religious Meetings in several villages, and some itinerant Bible-reading and tract distribution.

(7) Mothers' Meetings, under Susanne Waldmeier, over 100 in attendance.

(C) A second station at RAMALLAH, near Jerusalem, is main-

tained under Dr. George Hessenauer, with Meetings, Schools, Cottage Hospital, Dispensary, etc. This was under the charge of the Mission until 1888, when it was transferred to the Foreign Mission Committee of New England Yearly Meeting of the Society of Friends, U.S.A., in exchange for the share formerly taken by that Committee in the Brumana Station.

SUMMARY.

Annual Income, £2,337.

Fields of Labour.	Entered A.D.	Foreign Workers.		Native Workers.		Schools.	Scholars.	Native Contributions.
		Lay.	Female.	Lay.	Female.			
Brumana and district . .	1874	2	5	15	9	9	420	£284
Schools Assisted	1867	...	...	...	...	6	...	...
Totals . .	...	2	5	15	9	15	420	£284

MISSION TO ZULU KAFIRS OF ROCK FOUNTAIN.

Ixopo, Natal. Commenced 1879.

This Mission was commenced by Elbert S. and E. Clarke eight years ago, amongst Kafirs who had never heard the Gospel. They have proved friendly, and have listened with interest to the Gospel message. Their customs, superstitions, and mode of life make it extremely difficult for them to come out as Christians. There is much, however, to encourage continued effort. In one tribe both the chief and many of the people have recently avowed themselves Christians, and at the earnest desire of the chief, Sakayedwa, a Mission station has been established adjoining his location, with school and regular religious services. This centre has been called Endunduma, from the mountain on one of the slopes of which the Mission buildings are being erected.

Mr. and Mrs. Clarke have now four Stations—Entakamu,

Rock Fountain, Hope Vale and Endunduma. Rock Fountain was the original station, but owing to the sale of Crown Lands, and the consequent migrations of the heathen, they have had to change their headquarters to Entakamu.

Mr. and Mrs. Clarke's is entirely pioneer work. They have schools at Hope Vale and Entakamu, conducted by native teachers, and containing 50 scholars. Mrs. Clarke holds a weekly meeting for women and girls at Entakamu, the native converts among them taking part in a simple, earnest manner. Mrs. Clarke also teaches them sewing. Religious services are held at all the stations. Mr. Clarke visits them by turns. He attaches great importance to itinerating amongst the natives. He takes his waggon, or where that is not practicable, his pack-horse, with all things needful, and travels round a considerable district, sending a messenger before him to collect the natives, and preaching often to chief and people in the neighbourhood of the kraals. A carpenter's and blacksmith's shop, with forge, etc., complete, has been provided at Entakamu, and Mr. Clarke hopes to introduce these industries amongst the naturally indolent natives, by educating the older boys in the school in the use of tools.

Mr. Clarke is greatly sought after for medical and surgical aid—people often coming great distances for his treatment; in one case fifty miles, in another seventy. He is feeling the great need of a small hospital at Entakamu, in which to care for patients who need prolonged attention.

The natives are a fine race, but very degraded. They welcome the missionary, and are especially glad to have their children educated.

The Mission, like those in Syria and Constantinople, is in no way connected with the Friends' Foreign Mission Association, but like them it is largely supported by the subscriptions of Friends. It is also in part self-supporting from the produce of the farm surrounding the homestead and mission buildings. The sum contributed to the Mission is about £300 annually.

SCOTTISH EPISCOPAL CHURCH,

REPRESENTATIVE CHURCH COUNCIL FOREIGN MISSION BOARD.

THE Scottish Episcopal Church, as a corporate body, took up Foreign Mission Work in 1872.

In 1873, she consecrated Bishop Kallaway, the first Bishop of St. John's, Kaffraria, and since then, instead of, as before, sending all contributions to various English Missionary Societies, the Scottish Episcopal Church has devoted herself to assisting the Diocese of St. John's, Kaffraria, guaranteeing £500 per annum towards the Bishop's stipend and the mission and school at Chanda, Central Province, India, under the Bishop of Calcutta.

In addition to these main objects, contributions are received for all societies belonging to the Church of England, and forwarded by the Board as desired by the several donors. The sums received for these objects amount to about £2600 per annum.

In several dioceses there are Diocesan Boards connected with the General Board, each under the Bishop of the Diocese and a committee. The Edinburgh Diocesan Board has an income of between £700 and £800 per annum.

In addition to these agencies there is a very flourishing Church Woman's Association, numbering nearly three thousand members, with a lady correspondent in each congregation, which collects funds in aid of missionary objects, and has a work party for foreign missions in the majority of the congregations. Through this association there is raised in the diocese of Edinburgh, in contributions, above £250, and value of work about £340 per annum.

Besides these agencies there is the Edinburgh auxiliary of the Church Missionary Society, which remits above £400 per annum to that society.

Magazine :—*The Mission Chronicle;* Quarterly.

THE SALVATION ARMY.

ORGANIZED UNDER ITS PRESENT NAME, 1878.

In July 1865 the Rev. William Booth commenced holding services in the East of London for the purpose of evangelising the masses. Those who became converted were soon organised into a Society called 'The Christian Mission,' and when it was found in 1878 that this Society had become by its system of management and labour an army, it was called 'The Salvation Army.' Since that time its progress, which had already been rapid, has been far greater, extending to the United States, to British North America, and to Australia, New Zealand, and Tasmania, as well as to France, Germany, Italy, Switzerland, Holland, Sweden, and Denmark.

In 1881, Mr. F. Tucker, one of Her Majesty's Sub-Commissioners in the north of India, resigned his position to become a Salvation Army officer, and after a year spent in England, he was sent to commence the work in INDIA. Having first formed Corps in the three Presidency towns and in Colombo, Ceylon, he established native services in Gujarat, Ceylon, and recently in South India. A party of 40 officers were sent to Ceylon in 1886, 20 more from America following later in the same year. Another party of 50 from England were sent in 1887, as well as 12 from Australia, and another 12 from Sweden sailed early in 1888. The Army has now in India 125 officers sent from abroad and 79 raised up from amongst the converts. All wear the dress and live in the style of the country, and receive their food from the people around them. The languages have been learnt with remarkable rapidity by those sent in 1886 and 1887.

In December 1887 a party of 20 officers was sent to extend the work commenced there by three officers in 1883, at the CAPE OF GOOD HOPE, and a corps to commence services

amongst the Zulus, some of whom, speaking English, as well as many Kafirs of other races, had already been converted at the Army's meetings.

The Army has now 3,550 officers working abroad, and so nearly is the work self-supporting, that they do not cost the International Head-quarters more than £5 each per annum on the average.

An officer of the Army, well acquainted with every branch of the work, gives the following information :—

'In India our officers go bare-footed, begging their food from door to door, and dress like the natives, thus winning their affection and esteem. Our officers go to India on the understanding that they are not to have any salary, and they never expect to return again to this country. The fact that we are able to send out batches of missionaries of fifty or sixty at one time possessed of this self-sacrificing spirit shows the soundness and quality of the converts that have been raised up from the work at home. In South Africa we are having most wonderful success amongst the lower classes, the diamond diggers, and criminals of that country. The authorities have thrown open the prisons to us, and it is no uncommon thing to see three or four penitents kneeling at the drum head in the prison yard. In some prisons we have quite a number of converts finishing their sentences, who hope on their release to serve God as soldiers of the Salvation Army. We have just entered Zululand, and at the second meeting held there in a certain district a chief was saved, and his family soon followed his example. Regular meetings are now being held amongst them, and the last despatch received reports fifty converts. In all parts of the world God is blessing our efforts, and we hope the time is not far distant when the Army flag shall be unfurled in all the nations of the world.'

SUMMARY.

Annual Central Income, £50,000.[1]

India and Ceylon . . .	50 Stations	300 Officers
South Africa and St. Helena	65 „	185 „

[1] This amount includes sums spent in Great Britain and Ireland, in the Colonies, on the Continent of Europe, in the United States, and in French Canada ; but is exclusive of funds raised and spent locally.

Papers :—*The War Cry*, *The Little Soldier ;* Weekly.

WOMEN'S SOCIETIES.

(GREAT BRITAIN.)

SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

ESTABLISHED 1834.

THIS Society was formed for the purpose of giving instruction to women in the Zenanas of INDIA, and in their own homes in CHINA. Thus it is the oldest Zenana Society in existence. It was found impossible then to carry the object of the Society into effect, for the doors of those prison-homes were locked and double-barred. The Committee, therefore, while biding their time, turned to School work, finding it more practicable to collect and to teach children, especially of the lower classes, than to reach those of mature age and of higher social position. Beginning with Schools in INDIA and CHINA, the work of the Society was subsequently extended to other countries also, and now includes CEYLON (1837); JAPAN (1878); the STRAITS (1835); AFRICA (SOUTH, 1838; WEST, 1863); the LEVANT (EGYPT, 1836; HOLY LAND, 1841); TURKEY IN EUROPE (1839), and PERSIA (1882).

Notwithstanding all the early obstacles in the way, one of the Society's missionary ladies did succeed in gaining access into a native house in CALCUTTA in 1835, and became thus the first Zenana missionary sent out by any Society. But it was only a day of small things then, and so it continued to be for years following. Since the Indian Mutiny, however, it may be said that 'the little one has become a thousand,' and now, no longer the only Zenana society in existence, the Committee have seen more than twenty kindred agencies spring up around them in EUROPE and AMERICA.

The object of the Society has been strictly evangelistic—that of carrying the Gospel to the homes of the East. To this end, education was felt to be of great importance, in order that those who should be reached by these missionaries might each be carefully instructed in the truths of the Christian religion,

enabled to read the Word of God for herself in her own tongue, and qualified to impart her knowledge to others. Thus the object of the Committee included evangelization, education, and training in teaching. It is true that the single word Education, which alone appears in their title, does not express all this; but it was well known to do so at the time; and many substantial, as well as legal, reasons exist against lengthening a title, in these busy days, or altering it, even if it were possible to give one that should be concise, as well as sufficiently explanatory.

The Committee have been enabled by God's grace to adhere firmly to the principles laid down at the establishment of the Society: full and free instruction in the Scriptures, which alone can make wise unto salvation, for ALL; education without the Bible, for NONE.

As an aid to carrying the plans and principles of the Society into effect, the Committee have adopted the comparatively recently introduced method of working through Medical Missions, in NORTH INDIA and in the HOLY LAND.

The work of the Society may be thus briefly summed up:—Zenana Missions; Medical Missions; Village Missions; work among the crowds assembling at native festivals; house and hut visiting; boarding, day, infant, and Sunday Schools; Bible and sewing classes; training native Zenana missionaries, district visitors, schoolmistresses and Bible-women; mothers' meetings; also branches of the Bible and Prayer Union, and of the Young Women's Christian Association.

At the present time the staff of European missionary ladies consists of forty; the number of Zenana ladies under instruction is above 2,300, and those in the schools in all the countries mentioned conducted by their own missionaries, or by the wives of missionaries who receive assistance from the Society in grants of money or of boxes of work for sale, amount to 17,604; while the souls that have been given to their missionaries for their hire out of many nations, and kindreds, and people, and tongues are not to be counted by human arithmetic. There are thousands now gladdening the hearts of those who led them to the Saviour, adorning His doctrine and working in His service.

Magazine:—*The Female Missionary Intelligencer;* **Monthly.**

CHURCH OF SCOTLAND LADIES' ASSOCIATION FOR FOREIGN MISSIONS, INCLUDING ZENANA WORK.

ESTABLISHED 1837.

THE Female Missions of the Church of Scotland are exactly coincident with the period of the Queen's reign. They were originated (March 1837) by the formation in Edinburgh of the *Scottish Ladies' Association for the Advancement of Female Education in India.* Under this name the work went on till 1883, when with the widening of its field to Africa, the Association's present title was adopted, as indicating its aim to establish a female agency at every foreign mission station occupied by ordained missionaries of the church.

As the *Society for Promoting Female Education in the East* was formed on the appeal of an American Missionary to China —David Abeel—the *Scottish Ladies'* movement was mainly due to an officer of the Indian army, Captain St. Clair Jameson. Between the English and Scottish Societies, thus formed within three years of each other (the pioneers of the now numerous Women's Societies of the Protestant world), there was, in their early years, a frequent friendly correspondence and co-operation, in which the junior Society was often indebted to her senior sister, especially in the procuring of agents, then less ready in Scotland to offer than happily they are now.

The Association's earliest undertaking was to aid Female Schools in the Western Presidency. The first missionary, Miss Reid, was sent to Bombay in 1838, followed in 1841 by Mademoiselle Jallot (a French convert from Romanism), and both, alas! found early graves. Miss Shaw was the first missionary to Poona (1841), and Miss Laing to Calcutta (1840), where the chaplain's wife (Mrs. Charles) had already made a beginning by gathering little girls in her compound and rewarding them with a few pice for coming to learn. This illustrates plainly enough the general indifference which prevailed in regard to Female Education. So many obstacles opposed its progress that for years orphanages were the most encouraging, indeed, almost the only practicable method of work. But girls' schools became gradually popular, the number of caste pupils increased, and at last a beginning was

made in Zenana teaching at Calcutta, in connection with the Missionary Association of St. Andrew's Kirk and under Miss Brittain, in 1863–64. The development of the work in every department has since been remarkably rapid, the agencies now employed being as follow :—1. Orphanages, Boarding-schools, and Training-schools for girls as native teachers. 2. Girls' Day Schools. 3. Sabbath-schools. 4. Zenana Teaching. 5. Village preaching. 6. Medical Mission work. The stations are Calcutta, Madras, Poona, Darjeeling, Gujarat, Sealkote, and Chamba in India, and Blantyre in East Africa. At these stations and through these agencies, educational, evangelistic and medical work is carried on by 17 European lady missionaries, assisted by over a hundred Eurasian and native teachers and Bible-women, in 35 schools, with 2,460 pupils in over 400 Zenanas, and by several dispensaries for women and children.

Though the Association was formed outside of church courts, it was early in its history recognised by the Church, and brought under the superintendence of the General Assembly's Committee on Foreign Missions. This relation has become closer year by year, as the work has grown in importance as a branch of the Foreign Mission Scheme.

The Home Organisation is developed by auxiliaries in the presbyteries and parishes of Scotland. The Association publishes a Quarterly Magazine, *The News of Female Missions*, and under its auspices there is also issued an illustrated quarterly leaflet, *Fellow-workers in the Female Missions of the Church of Scotland.*

SUMMARY.

Income at home and abroad (1888), about £7,660.

Fields of Labour.	Entered, A.D.	No. of Stations.	Foreign Workers (European and Eurasian).	Native Workers (Christian).
India . . .	1838	7	30	89
East Africa. .	1884	1	1	...
Totals . .	. . .	8	31	89

Magazine :—*News of Female Missions ;* Quarterly.

SUMMARY.—*continued.*

Fields of Labour.	Schools.	Scholars.	Zenanas Visited.	Local Contributions, Fees, and Government Grants.
				Rs.
India . . .	34	2,389	442	9,465
East Africa. .	1	71	...	...
Totals . .	35	2,460	442	Rs. 9,465

Medical Mission undertaken 1885. Poona Medical Dispensary opened January, 1887. Patients in 1887, 1,660.

FREE CHURCH OF SCOTLAND LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA AND SOUTH AFRICA.

THE work now carried on by this Society was begun by the Church of Scotland in 1837, six years before the disruption took place (see p. 116).

It is recognised by the General Assembly as an important branch of the Foreign Missions of the Church, supporting, as it does, the women's side thereof; but no funds are derived by it from the Foreign Missions Committee.

The plan of the Zenana Missions was first suggested by Professor T. Smith, D.D., and carried out by the Rev. John Fordyce of the Free Church in 1854. The system of this Society has lately been so reorganized, under Colonel Young, the Rev. Wm. Stevenson, and Miss Rainy, who made a tour in India, that every congregation is asked to form an association of women only, separate from that for Foreign Missions, and all represented in presbyterial auxiliaries.

Zenana Missions form only a part of the agency, which, as hitherto, must be largely devoted to Christian schools—developing normal schools for the supply of indigenous Zenana teachers; high schools, at which the native Christian community, growing in wealth, intelligence, and influence, may receive a suitable Biblical education; and Medical Missions by both Scottish and Native practitioners fully qualified.

The fields occupied by the Society are: INDIA—Bengal, Madras, Western India, and Nagpur: and

AFRICA: Kaffraria, Transkei, and Natal.

The following table will show at a glance the nature of the work, and, to a certain extent, the measure of its success.

From nearly all the above stations encouraging reports are received, and abundant evidence is forthcoming that in every department the work is being greatly blessed.

In regard to the Calcutta Zenana Mission one of the workers writes:—

'I was particularly struck with the eagerness of the women to listen to the Bible story; they would crowd round, and with rapt attention drink in every word that was spoken. They were also greatly delighted with the hymns, more especially if sung to Bengali airs. In one house there was an audience of fifteen, including children. There is thus never any lack of opportunities, rather the regret that, with such an abundant harvest there should be, comparatively speaking, so few labourers.

'One very encouraging branch of the work is tract distribution; every one is eager to receive books, and while going through the lanes boys will come running to the ghari doors to receive leaflets; and who can tell what good these scattered portions of God's Word may do for those into whose hands they fall?'

In the face of experience like this it is scarcely to be wondered at that opposition and temporary discouragements, when met with, only serve to stimulate the workers to greater zeal in the Master's service.

In 1887 the Society made a new departure in their work, by sending out to Madras a fully qualified lady medical missionary, Miss Macphail, who will have the charge of a dispensary as soon as her acquaintance with the language, and her experience in Eastern forms of disease and treatment, fit her for such a position. This is but the beginning of what, it is hoped, will become an important branch of the Society's operations. The Income for 1887 was £7,185.

Magazines:—*See page* 146.

SUMMARY.—Free Church of Scotland Ladies' Society.

Fields of Labour.	Christian Agents.			Pupils.						
	Europeans and Eurasians.	Native Christians.	Total.	Christians.	Jews.	Mohammedans.	Parsis.	Caste Hindus.	Others.	Total.
Calcutta—Boarding School	2	5	7	89	...	...	...	...	...	89
Day Schools	...	8	8	...	...	...	...	330	...	330
Zenana Work	3	4	7	...	...	...	...	321	...	321
Branch-Station Schools	...	6	6	6	...	27	...	546	...	579
Santalia—Boarding School	1	2	3	30	...	...	...	...	10	40
Day Schools	...	4	4	5	...	...	...	...	73	78
Madras—Boarding School	2	3	5	90	...	...	...	...	...	90
Normal Schools	2	...	2	38	...	...	...	...	...	38
Day Schools	1	54	55	12	...	46	...	2,328	...	2,386
Zenana Work	...	14	14	...	...	12	...	130	...	142
Bombay—Boarding School	2	3	5	28	...	...	7	4	...	39
Day Schools	...	6	6	3	18	...	...	267	6	294
Zenana Work	1	2	3	...	...	...	...	...	...	...
Poona—Boarding School	1	1	2	33	...	...	...	...	...	33
Day Schools	1	3	4	5	32	90	...	58	...	185
Zenana Work										
Nagpur—Boarding School	2	5	7	24	...	...	...	...	...	24
Day Schools										
Zenana Work	2	6	8	40	2	19	...	196	...	257
Bhandara—Day School	...	2	2	3	...	...	...	51	...	54
Berar—Amrawati	...	1	1	4	...	2	...	14	...	20
Bhosawal	...	1	1	3	...	...	...	23	...	26
Total	20	130	150	413	52	196	7	4,268	89	5,025
Africa	12	57	69	...	...	...	...	...	...	1,675
Grand Total	32	187	219	...	...	...	...	...	...	6,700

INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY; OR, ZENANA BIBLE AND MEDICAL MISSION.

(In co-operation with the Church Missionary and other Protestant Missionary Societies in India.)

ESTABLISHED 1852.

Object:—To make known the Gospel of Christ to the Women of India.

Originated in Calcutta, where some Christian ladies heard of the conversion of a young Hindu lady who had learnt the truth through simply reading her Bible. In 1851 this young lady died a believer in Christ at the age of 17. The Christian ladies alluded to decided to set on foot a Training School, where Eurasian teachers might be trained, in the hope that the Zenanas might by degrees be opened to them, and they might have an opportunity of teaching their pupils to read the Bible. In 1851 these ladies sent home money to the Hon. Mrs. A. Kinnaird, our late President (the late Dowager Lady Kinnaird), and asked her to send out a suitable person to commence the Calcutta Female Normal School. The Hon. Mrs. Kinnaird sent out two ladies—sisters—the Misses Suter, who established the Normal School in Calcutta in 1852.

The Society gradually extended its operations, and added to the training of teachers, Zenana visiting, the establishment of female schools, the employment of native Bible-women, and the Medical Mission. In the latter branch of work none but thoroughly qualified medical ladies are employed, and the Society has establishments in Lucknow and Benares.

At the present time the Society's work is carried on at 28 centres, where there are either Schools, Zenana Visitation, Bible-women, Village Work or a Medical Mission in active operation. At our Native Christian Girls' School at Lahore (opened at 1873), which has been lately much enlarged, we have 50 boarders always under careful Christian influences, besides many day scholars. The total number of pupils under the instruction of our Missionaries in Schools and Zenanas

throughout India is at present over 3,600; and when it is remembered that out of a female population of 124,000,000, 111,000,000 cannot read or write, the need of such an agency will be fully realised. The Bible-women are employed to read and explain the Scriptures in the homes of the natives, in hospitals, jails, etc., under circumstances where their visits are most welcome and where the Word of Life meets with a ready attention. At our Medical Missions (under the superintendence of duly qualified Lady Doctors) the bodily sufferings of the native women are attended to, while their spiritual needs are also duly provided for; besides the Medical Missionary in attendance, there are both native Christian nurses and Bible-women in connection with the hospitals. At our Women's Hospital at Lucknow during the past seven years there has been a total of—New Patients, 12,915; Attendances, 32,008.

The Committee has recently opened a Hospital and Dispensaries at Benares, and contemplate doing the same at Patna, if means are provided.

The Society has at present upon its staff five missionary Lady Doctors, while others will have obtained their diplomas by next year.

SUMMARY.

Annual Income, about £11,000.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Schools.	Scholars.
India	1852	...	...	...	...	...
,, Bombay Presidency .	1862	13	21	60	11	929
,, Madras Presidency .	1863	2	...	7	...	...
,, N. W. Provinces . .	1864	11	35	80	39	2,403
,, Orissa	1882	1	...	7	1	16
,, Punjab.	1863	1	9	8	12	289
Totals	...	28	65	162	63	3637[1]

[1] Includes 1,603 pupils in Zenanas.

Magazine :—*The Indian Female Evangelist;* Quarterly.

WESLEYAN MISSIONARY SOCIETY, LADIES' AUXILIARY.

ESTABLISHED 1859.

THIS Society originated in 1859, when the repugnance to female education began to give way in the Eastern mind, and the wives of missionaries, instead of as at first finding it difficult to obtain girls willing to be taught, had more eager pupils than they could possibly instruct, and it became necessary to send out ladies from England to take charge of one or more schools, and especially to manage schools for training native teachers. The Society began with an income of £319 a year, which has increased to nearly £8,000. Its objects are to support—Training schools for teachers; Schools for native children; the visiting of Zenanas; ditto by medical ladies; Bible-women. The Society's spheres of labour among the heathen are in CEYLON, where it has twelve stations and twenty workers; and INDIA, especially the Presidency of MADRAS, though some work is also carried on in the BENGAL Presidency.

CHINA was occupied in 1862, but abandoned some years ago (1878), from the difficulty of finding homes for the ladies. The Society has lately, at the urgent request of our missionaries, sent out a lady teacher to Canton, and a teacher and a medical lady to Han-kow; and in SOUTH AFRICA the agency is confined to two ladies, working respectively at Empfundiswein and Shawbury; and in West Africa a high school is assisted at Lagos.

The accompanying schedule will give the dates when these respective spheres were first entered upon.

The pioneers have not been ladies connected with the Wesleyan Missionary Committee, but the wives of missionaries sent out by the General Committee, to which the Society is auxiliary. It is only when this work of overlooking the schools becomes too heavy for the missionary's wife that she appeals to us to send her help.

On the whole the success of the work has been the greatest in Ceylon. Our first school there was begun at Jaffna in 1861, and now there are boarding schools at Colombo, Kal-

munai, Kandy[1], Galle, Jaffna, Point Pedro, Batticaloa, and Trincomalee. These schools produce well-trained native teachers and Bible-women. These become the centres of religious influence in the villages, as well as teachers in town schools. More than this, as wives and mothers, they show to the surrounding heathen what a Christian home can become, and therefore are themselves the best preachers on the importance of Christian female education. In India, the awakening of the native mind among the men is a powerful agent in opening the Zenana, as the husband begins to long for something like an education, to fit his wife to become his companion. Therefore, instead of, as in the days of yore, vainly knocking at the closed doors of the Zenana, the Christian teacher is unable to enter all the doors that are thrown open to her, and the visitors are warmly welcomed, although it is distinctly understood that religious teaching will be given as well as secular. But success in this branch of the work cannot be tabulated, because the severe persecutions that follow a declaration of Christianity deter many believers at heart from its open profession.

The most hopeful feature of the Indian work is the orphanages. Several of these were started during the Indian famine, and here no home influence comes in to counterbalance the school training. Many of the boys and girls have now reached a marriageable age, and the boys from Tumkur seek and find themselves wives among the girls at Hassan. After a year's betrothal, the marriage takes place, and to each young couple is given six acres of land, a cart, and a pair of oxen, as a start in life. They are located near Tumkur, and a village called Bethelluru is rapidly springing up. Each youth builds his own hut, and here the young couples settle. A kind friend has built for them a neat chapel, with stained-glass windows and a sonorous bell, and thus a Christian village has been formed, from the moral influence of which much may be expected.

The native mind is beginning slowly to open to the beauty of Christianity in its bearing on life. The natives wonder at the purity of the English women, who are allowed so much liberty; and they think that ours must indeed be a 'good caste,' that

[1] In addition to the high school at Kandy, Mr. Langdon has opened an industrial school, in which the girls are taught some trade in addition to the usual book lessons.

teaches us to care so for poor widows. On the whole, there has never been a period in which we felt more encouraged to 'go forward.'

SUMMARY.

Income for 1888, £7,484, also *Special Fund* £1,195.[1]

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Schools.	Scholars.
			Female.	Female.		
Ceylon	1860	12	10	10	122	3,580
India—						
Madras Presidency	1859	9	3	13	33	1,011
Mysore Territory	1859	7	11	7	36	2,943
Hyderabad	1880	2	2	2	9	505
Bengal Presidency	1871	8	4	4	28	917
China	1885	2	4	...	4	102
Africa, S.	1861	3	2	...	3	238
Africa, W.	1878	1	1	...	1	19
Totals	...	45	37	26	216	9,313

[1] For a Women's Hospital at Han-kow.

Magazine :—*Quarterly Paper.*

BRITISH SYRIAN SCHOOLS AND BIBLE MISSION.

FOUNDED 1860.

In the year 1860 the ancient city of Damascus and the towns and villages of the Lebanon and Anti-Lebanon became the scene of fearful massacres. The Druzes rose against the Maronites and Greeks, putting to death about 11,000 of the Christian males, and burning some 3,000 houses. Widows and their daughters, to the number of 20,000, were turned adrift, and fled to the seaport towns. Their tale of woe called

forth sympathy, and many countries contributed for the relief of their temporal necessities.

One English heart, however, was stirred with a desire to supply a deeper need. Mrs. Bowen Thompson, the widow of a physician whose name is associated with the Euphrates Valley Railway scheme, had spent most of her married life in Syria, and had deplored the absolute ignorance and degradation of the female population, even the nominal Christians having sunk almost to the level of the Druzes and Moslems.

In October 1860 Mrs. Bowen Thompson landed in Beyrout, determined to bring the knowledge of the Gospel to these neglected women: and soon she had gathered hundreds around her and commenced her work. Several schools were opened in Beyrout, one of them being a boarding school, where girls were trained to become teachers. The great blessing and advantage of Christian education were quickly appreciated, and within a few years the work spread to other stations; schools were opened in Hasbeiya, Ainzahalteh, Deir el Kamar, Mokhtara, Zachleh, and Damascus, which were attended not only by children of various Christian denominations, but also by Druzes, Moslems, and Jewesses.

Mrs. Bowen Thompson was soon joined by her sister, Miss Lloyd, and not long after by a married sister, Mrs. Mentor Mott, and her husband. With their aid, and that of a small staff of English and a larger staff of Native workers, which included Bible-women and Scripture-readers, the Mission was well organized, and after Mrs. Thompson's death, in 1869, her sisters carried on the Mission, which they still continue to superintend. Schools were opened in Tyre, Baalbec, and Beckfaya. From the very first, Bible Mission work among the adults was carried on wherever schools were opened for children, and recently this branch of the Mission has extended; 30 agents are now employed; seven are men, of whom five are blind; these latter are devoted workers, and their very blindness enables them to enter hareems and read to the secluded women, who may not be seen by men.

In the Training Institution about 80 girls are under instruction, preparing to act as efficient teachers in the day schools. The 28 day schools include 4 for boys, 4 for blind of both sexes, 2 specially for Moslem girls, 1 specially for Jewesses, and 1 night school for young men; the remaining 16 are

attended by girls of various creeds and denominations, who mingle without distinction of creed or rank, princesses and peasants sitting side by side. Nearly 3,000 pupils attend the various schools. Every one receives thorough instruction in Holy Scripture, and their love for this leads them to a wonderful amount of knowledge. Classes are held on Sundays and week days for women, who attend in large numbers; Sunday services are attended by both sexes in several of the schools, with the most beneficial results, both in social and spiritual life.

The teacher of the night school has a large work among the Lebanon soldiers, and on all sides there is an eager demand for extension both of educational and evangelistic work.

SUMMARY.

Annual Income, £5,000.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Schools.	Scholars.	Native Contributions.
			Lay.	Female.	Lay.	Female.	Attending Sunday Services and Women's Classes.			
Beyrout . .	1860	1	3	7	11	50	404	12	1,293	
Damascus .	1868	1	...	3	3	15	85	5	471	
Hasbeiya .	1863	1	...	2	1	6	24	1	211	£
Mt. Lebanon	1867	7	...	2	6	19	249	7	421	248
Cœle-Syria .	1877	1	...	1	...	4	20	1	309	
Tyre . . .	1869	1	...	2	3	5	110	3	156	
Totals . . .		12	3	17	24	99	892	29	2,861	248

LADIES' ASSOCIATION FOR THE PROMOTION OF FEMALE EDUCATION IN INDIA AND OTHER HEATHEN COUNTRIES, IN CONNECTION WITH THE MISSIONS OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

In the Missions of the Society for the Propagation of the Gospel, the want of a much larger number of female teachers had been long felt, and many thought that the preparation, selection, and general supervision of these teachers, and the contribution of funds for their maintenance, was a work

properly belonging to members of their own sex, and one which would be most suitably undertaken by them. At the instance of a large number of the members of the Society and others who were of this opinion, a meeting was held, on the 11th of May, 1866, by the kind permission of the then Bishop of London and Mrs. Tait, at London House. The subject was fully discussed, plans were drawn up, and an influential committee was formed. The Rev. W. T. Bullock, Secretary of the Society, who may justly be regarded as the founder of the Ladies' Association, drafted a Constitution which, after due deliberation, was adopted, and forms the basis of the laws by which the Association is governed.

The objects of the Association are: (1) To provide female teachers for the instruction of native women and children in the Missions of the Society. (2) To assist Female Mission Schools by providing suitable clothing and a maintenance for boarders. To carry out these objects funds are raised in England by establishing Branch Associations throughout the country for collecting subscriptions, care being taken that no Association shall divert or interfere with subscriptions to the Society. Funds are also raised by ladies' work, for the sale of which abroad arrangements are made by the Association.

The funds thus raised are administered by a committee of ladies, aided in their deliberations by two Members of the Standing Committee of the S.P.G., and by the Secretary of the Society.

In 1867 the first teacher was sent out to Madagascar, and in the following year two ladies went out to join the Delhi Zenana Mission (which had been commenced by Mrs. Winter about two years previously), and a schoolmistress was sent to Burma. In 1869 the work of the Association was extended to South Africa. Zenana Missions were gradually established; at Calcutta in 1870, Bombay in 1871, Cawnpur in 1872, Dapoli in 1878, Madras in 1879, Ahmadnagar in 1880, Rurki (*or* Roorkee) and Kolhapur in 1881, and at Tanjore and Trichinopoli in 1882. Schools also were opened or assisted with grants in South Africa, Madagascar, and Japan.

In the eleven Zenanas Missions enumerated above over 3000 pupils are now under instruction. In addition to the pupils in the Zenanas and in the schools connected with the Zenana Missions, about 1250 girls are taught in the eighteen schools

connected with the Ladies' Association in Burma, Japan, Madras, Madagascar, and South Africa, and 150 are maintained and educated in S.P.G. schools at the expense of members of the Association. 165 English and Foreign Missionaries and Teachers are now on the list of the Association. Between 200 and 300 English Working Parties contribute a large quantity of work and native clothing, which enables the Association to send out in the course of the year about thirty-five large and valuable boxes to various Missions in India and South Africa.

The subscriptions and donations received up to the close of the year 1888 amounted to £6,351, a slight increase upon those of the previous year. The expenditure during the same time was £5,644.

Magazine :—*The Grain of Mustard Seed;* Monthly.

LADIES' ASSOCIATION FOR THE SUPPORT OF BIBLE-WOMEN AND ZENANA WORK IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

ESTABLISHED 1868.

THIS Association was formed to provide suitable agents, Zenana visitors, and native Bible-women and teachers, to enable the wives of the Baptist missionaries to carry on Mission work amongst the women of India.

The methods adopted are—(1) Zenana visiting; (2) boarding and day schools for girls, 1874; (3) evangelistic work; (4) medical and dispensary work, 1879.

Among the early pioneers were Mrs. Sale and Mrs. C. B. Lewis, wives of Baptist missionaries.

The spheres of labour are, in INDIA, the N. W. Provinces, Bengal, Madras, Punjab.

It is difficult in a Mission so closely connected with the homes of the women of India to estimate what are so called the results of the work; but some changes and facts may be noticed. Twenty years ago, the houses accessible to visitors, and especially to religious teachers, could be numbered by

units, but now may be numbered by hundreds; indeed, the Christian lady is now welcome everywhere: the difficulty is not to obtain access to houses, but to find time and strength to visit most of those open to them. Much more might be done in this with a larger staff of workers. But the agents have not been without signs of blessing and success. Many women have died rejoicing in the goodness brought to them, and in the hope of eternal life, whilst many others have steadfastly endured persecution on account of their faith in the Lord Jesus Christ. The boarding school at Delhi has furnished in many instances Christian and intelligent helpers to the native preachers and schoolmasters trained in the college at Delhi; others of the pupils have become teachers, and several of the present staff of Bible-women are the fruits of the labours of some of the missionary ladies. In no instance do any of the agents visit houses where they are not allowed to give religious teaching and carry the Bible with them. Just of late years the more strictly evangelistic work, with no secular teaching, has been more encouraged amongst the agents.

SUMMARY.

Income 1887–8, £6,586.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Zenanas visited.	Schools.	Scholars.
India. . . . N. W. Province, Punjab, Bengal, and Madras.	...	19	Female. 46 English or Eurasian.	Female. 105 Bible women and school teachers.	1,200 Pupils or hearers. 1,800 Medical Missions at Delhi and Agra.	150	1,650

Magazine :—*Our Indian Sisters;* Quarterly.

THE FEMALE ASSOCIATION FOR PROMOTING CHRISTIANITY AMONG THE WOMEN OF THE EAST.—IRISH PRESBYTERIAN CHURCH.

ESTABLISHED 1873.

THIS Association was founded in 1873, after a visit from the Rev. Dr. Murray-Mitchell and the Rev. Narayan Sheshadri. The effect which their appeal produced was so profound that it was resolved to establish a Female Association in connection with the Foreign Mission of the Irish Presbyterian Church. The first missionary left for India in the autumn of 1874. Two others were sent to receive medical training under the care of Dr. Burns Thompson, in Edinburgh, and followed her shortly afterwards. There are now nine lady missionaries in connection with this Society, two of whom are medical workers, one of them being a fully qualified medical lady. Three stations are at present occupied—Surat, Ahmadabad, and Borsad—all in the district of Gujarat, north of Bombay, in which the Irish Presbyterian Church labours. Girls' schools are also supported in three other places—Anand, Gogo, and Rajkot—the first of the three being in Gujarat, and the other two in the neighbouring peninsula of Kathiawar. Nineteen girls' schools are maintained by the Mission, with about 1098 girls on the roll, and about 30 houses are regularly visited, and the women residing in them instructed in the Gospel. There are three dispensaries, one in Surat, and two in Ahmadabad. In the three dispensaries 23,710 visits of patients were paid last year. The patients treated at these institutions are Hindoos, Mohammedans, and Parsis, the Hindoos being the most numerous. At each dispensary there is a Christian woman who reads to the patients, and explains the Scriptures, while they are waiting to be attended to. Some of the missionaries do this work at times themselves. The lady workers find open doors on every hand. They are greatly interested and encouraged in their work, and they often lament that more workers cannot be sent into the field.

As this book goes to press, the first agent of this Association has been appointed for China, and will start for Neu-chwang immediately.

SUMMARY.

Annual Income, £2,804.

Field of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Adherents.[1]	Schools.	Scholars.	Native Contributions.[2]
			Female.	Female. about				
India .	1874	6	8	12	...	19	1098	...
China .	1889	1	1	...	...	...	...	...
Totals .	...	7	9	12	...	19	1098	...

[1] See the Tabulated Return of the Foreign Mission of the Irish Presbyterian Church, p. 127.

[2] Patients frequently give fees at the Dispensary.

Magazine:—*Women's Work.*

WOMEN'S MISSIONARY ASSOCIATION OF THE PRESBYTERIAN CHURCH OF ENGLAND.

ESTABLISHED 1878.

THE work done by this Association has been the training of native Bible-women, evangelistic visits to the country districts, Bible classes, girls' schools, visits to the women in the hospitals and in their homes, the preparation and distribution of Gospel leaflets in Chinese.

In CHINA there are five stations: Swatow, Amoy, Formosa, Hak-ka country, and Singapore.

In INDIA the station is Rampur Beauleah.

The work makes steady progress. In the villages around the Amoy, Swatow, Hak-ka, and Formosa centres we can report a great advance Girls' day-schools have been started by our agents, and taught by the pupils who were trained in the girls' boarding schools. Many are proving by their lives the power of the Gospel of Christ. During this year we have sent

out two fresh lady workers, one of these to Formosa, and the other to Singapore. The training of Bible-women, Bible classes, visiting in the homes of the people and in the hospitals, continues to bear much fruit. We have three ladies working in Rampur Beauleah in the Zenanas, and teaching both in high and low caste schools.

SUMMARY.

Income for 1888, £2,266.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.	Schools.	Scholars
			Female.	Female.		
China	1878	5	12	7	4	120
India	1878	1	3	1	1	35
Total . .	...	6	15	8	5	155

Magazine:—*Our Sisters in Other Lands;* Quarterly.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

ESTABLISHED 1880.

THE Society was formed in 1880 by a separation from the Indian Female Normal School and Instruction Society. It works in close co-operation with the Church Missionary Society. On its formation it took over 31 European missionaries in 17 stations, and at the close of its eighth year had 105 lady missionaries, 51 assistant missionaries, and 483 Bible-women, and native teachers, in 46 stations.

In 1883 work was commenced in China, and in 1885 in Japan; in both instances at the earnest appeal of the Church Missionary Conferences.

Its present fields are INDIA, CHINA and JAPAN, as shown in the following summary.

Access to the women in India has been greatly enlarged of late years, and a much more general desire for education has been evinced. The women are much more ready to hear; and in the medical part of the work there has been great encouragement. The village missions, which have been largely increased since 1881, present a very encouraging field of labour also. In China and Japan as yet there has been merely a beginning, but the work is very promising.

SUMMARY.

English Income for 1887–8, £23,268; *in the Field*, £5,100.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native and Eurasian Workers.	Schools.	Scholars.	Local Contributions and Fees.
			Female.	Female.			
North India .	1880	10	31	172	61	2,270	£2,250
Punjab . .	1880	15	40	109	49	1,404	2,450
South India .	1880	16	24	253	69	3,242	900
China. . .	1883	3	8	...	...	...	...
Japan. . .	1885	2	2	...	...	...	...
Totals .	...	46	105	534	179	6,916	£5,600

3,118 Zenanas were under visitation, and 2,817 pupils regularly taught in them.

Magazine:—*Indian Women;* Bi-Monthly.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND ZENANA MISSION.

This Mission is conducted by the Foreign Mission Board of the United Presbyterian Church, and is not a separate organization.

In a large number of congregations—about 240—Ladies' Committees have been formed, who endeavour to interest the members in the work of the Zenana Mission, and obtain contributions on its behalf.

The fields occupied are—

India—Ajmere, Nusseerabad, and Jaipur; China, Mook-

den, Haiching, and Neu-chwang; AFRICA, Old Calabar and Kaffraria.

The work comprises—

(1) The education of girls in Day and Sabbath Schools.
(2) Zenana Visitation.
(3) Dispensary Work.
(4) Mothers' Meetings.
(5) Bible Classes for Women.

In India there are 10 Zenana Agents at work; in China, 1; Old Calabar, 7; in Kaffraria, 3.

Three Ladies are in training for medical work.

The income of the Zenana Fund in 1887 was £3,577.

Magazines :—*See page* 112.

ZENANA MEDICAL COLLEGE.

ESTABLISHED IN LONDON, 1880.

THIS Institution is distinctly unsectarian. Its object is to train Christian women to be medical missionaries, that they may in that capacity lead to Christ, and may supply the medical attendance so urgently needed by the many millions of women and children of the East, to whom at present there is no adequate way of ministering.

The course of study occupies two years, with only short intervals of rest at Christmas, Easter, and Midsummer. It is thus practically equal to four winter courses of the ordinary medical curriculum. Board, residence, and medical instruction are provided at a fixed charge. At the close of the two years the students are examined by a Board composed of medical men other than the lecturers, and those who pass the examination receive the Society's diploma.

During their course the students have access to several hospitals, especially to the Hospital for Sick Women and Children, 9 and 32 Lupus St., S.W., where they are also taught to be dispensers. Besides attending lectures on midwifery, they attend cases in the neighbourhood, under the supervision of the physician in charge.

The lecturers and examiners give their services gratuitously.

The ladies who have finished their college course have all

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been sent out to India, China, Ceylon, Syria, Africa, or elsewhere, by the various Missionary Societies. Some missionaries at home on furlough have entered as students, devoting as much of their leave as possible to acquiring a practical knowledge of medicine.

The Society is already the parent of medical missionary schools abroad, the pupils in their respective stations having commenced classes or schools of instruction for the natives, so that the taught, like the teachers, may go forth among the people as Christian medical missionaries.

That the Institution supplies a long-felt need is shown by the number of applications for admission, which have been far more than the Committee have been able to entertain. The income for 1887, from donations and subscriptions, was £638, from students' payments and a small investment, £527.

AUXILIARY AND MISCELLANEOUS SOCIETIES.

Only a brief notice can be given here of some among the many Societies which have from time to time been formed as aids to the work of the larger missionary institutions. In some cases these Societies have been formed to supply a special need; in others they are the expression of individual devotedness and zeal. Our own times have witnessed many such efforts; and in almost every part of the professed Church of Christ there are men and women, detached from the main body of workers, and unsupported by ecclesiastical organizations, who are labouring after their own methods.

The Christian Faith Society.

This organisation stands foremost in point of time; its full title is *The Incorporated Society for Advancing the Christian Faith in the British West Indian Islands and elsewhere, and in the Mauritius.* The origin and aims of the Society may be compared with those of the New England Company, noticed at the beginning of this volume.

The Hon. Robert Boyle, by his will in 1696, directed the residue of his personal estate to be laid out by his executors, recommending them to lay out the greater part thereof 'for the Advancement or Propagation of the Christian Religion amongst Infidels.'[1] An estate was accordingly purchased at Brafferton, Yorkshire, so that the income might be for ever applied to the advancement of the Christian religion. Till the American war the rents were remitted to the College of William and Mary, in Virginia, for the education of Indian children.

After the conclusion of the war, Dr. Porteous, Bishop of London, obtained a decision from the Court of Chancery to employ the fund in some parts of His Majesty's dominions, approaching as nearly as possible the original intentions of

[1] See p. 19.

the testator. 'The Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West Indian Islands' was accordingly established by Royal Charter. In 1834, on the abolition of slavery, Dr. Blomfield, Bishop of London, obtained a new scheme, and a new charter, upon a more extended basis, dated January 11, 1836, constituting the Society a Corporation under the full title given above, to labour 'within the dioceses of Jamaica and Barbadoes, and the Leeward Islands (which dioceses had been constituted in the year 1824), and in the Mauritius.'

The Society makes block grants to the several bishops of the sees just named, who send annual returns of the sums distributed therefrom, and repeatedly acknowledge the very great value of the assistance, saying that without it many of their undertakings could never have been begun, or must have been brought to a close, especially in the branch of schools and catechists. The income of the Society in 1886 was £2,290, but the amount is diminishing.

The Coral Missionary Fund.

Coming down to modern times, we may note that the revival of missionary zeal which has happily characterised the past fifteen or twenty years has given impulse to several new efforts. Among them, as specimens, although on a larger scale than any others of the kind, may be noticed two associations, both connected with the Church of England, that have as their object at once the diffusion of missionary information and the provision of practical help. The elder of these is the Coral Missionary Fund, connected with the *Coral Missionary Magazine*, long known as the *Children's Missionary Magazine*, commenced in 1838. The Fund itself was started in 1848, since which time it has brought in over £40,000; its chief work having been in connection with the Church Missionary Society, to which it is an ally and auxiliary.

Some thousands of children have been entirely supported in Church Missionary Schools and Orphanages in East and West Africa, North and South India, North-West America, Mauritius, China, and Palestine, through its agency.

Those who contribute to the support of individual children receive through the magazine, from time to time, full particulars as to their character and progress. Many of these children are maintained by the contributions of scholars in Sunday Schools and members of Bible classes, or from the proceeds of Missionary Baskets, Missionary Sales, or Missionary Trees.

In addition to the maintenance of children in schools, the Coral Fund has undertaken and successfully aided other works in connection with the Church Missionary Society, such as building and restoring churches, supporting native agents, etc. When tidings reached England of the dire distress suffered at Moose Fort on account of the long delay in the arrival of the one annual ship, and the Bishop of Moosonee wrote home to say that it was absolutely necessary that he should have a store, with a year's provision in advance, to avert a similar calamity in the future, the Coral Missionary Fund at once took up the work, and in a short time sent the Bishop £400, thus enabling him to carry out his intention, and relieving his mind in the midst of his arduous labours from the weight of a very pressing anxiety. When intelligence was received of the large number of slaves who had been rescued from Arab slave vessels, and placed under the care of the Church missionary at Frere Town, the Coral Fund raised an additional sum towards the extra expenses incurred at that station. During the last great Indian Famine a large sum was raised by the same Fund, from which special grants were made to the various Church Missionary Orphanages which bore the strain of sheltering within their walls the numbers of destitute children left orphans by that calamity. Years ago, at the time of the great cyclone at Masulipatam, relief was in like manner collected and sent out; and, amongst other present works, the Fund has undertaken the maintenance of a bed in the Church of England Zenana Hospital at Amritsar, and has recently presented a large harmonium to Moose Cathedral. Many — Bishop Horden, Bishop Moule, Bishop French, and others—whose names are well known, and held in honour amongst the roll of C. M. S. missionaries, have testified with deep gratitude to the help which the Coral Fund has given them in time of need.

Every year the Fund sends out boxes and bales of clothing and gifts to various stations where it supports children, and

several working parties are engaged in making warm clothing for North-West America and other places.

The *Coral Missionary Magazine* (published by Messrs Wells, Gardner & Co.) is the organ of this Association, and contains full particulars of the sums received and paid, accounts of all the work undertaken by the Fund, reports of the children, and many interesting narratives of missionary work, from the pens of well known missionary writers, amongst whom may be named A. L. O. E. and the Bishop of Moosonee, who is a constant contributor. It celebrated its jubilee of existence in March 1888.

The Missionary Leaves Association.

This Association sprang from a missionary working party held at Trinity Church, Reading. This working party contributed supplies of clothing to Bishop Crowther, the Rev. Henry Budd, and other veteran missionaries of the Church Missionary Society.

Letters acknowledging these gifts appeared for some years previous to 1868 in the *Church Missionary Juvenile Instructor*, many friends in consequence sending additional contributions, which were acknowledged in that magazine. A separate periodical was then suggested by the late Rev. Henry Venn, and the first number of *Missionary Leaves* appeared in June, 1868, edited by the Rev. R. C. Billing, now Bishop of Bedford. The publication of an independent organ so greatly extended the interest and enlarged the sphere of operations that in 1870 it became necessary to adopt a more formal organization. In this way the Association was formed, taking its name from the magazine. At that time the operations of the Association were mainly confined to a few stations in Africa and North-west America. A system of auxiliary helpers was organized, by which a correspondent was appointed for each mission station, who was responsible for diffusing information and collecting contributions on its behalf. In 1868 these were but 7 ; at the present time (1888) there are over 100.

The objects of the Association are to supply the missionaries and stations of the Church Missionary Society with help in money and material towards such requisites as it is not in the

province of that Society to supply, but which aid, nevertheless, is found to be most helpful in the various works undertaken by the missionaries.

The appropriated funds of the Association are expended upon the erection of mission churches, schools, etc., the purchase of the accessories of public worship, such as church furniture, bells, books, harmoniums, etc.; upon the maintenance of children, orphans or otherwise, in the Church Missionary Society's mission schools; and towards Missionary Diocesan Funds, and other similar objects. No agents are paid by the Association, but contributions are remitted through its medium for the salaries of native agents (as catechists, schoolmasters, Bible-women, &c.). The committee have the grateful testimony of many missionary bishops, missionaries, and native pastors to the value of the assistance thus rendered.

The expenses of the Association are defrayed by a general fund raised chiefly in annual subscriptions and donations. During the last eighteen years the Association has received and forwarded contributions in money to the amount of £44,423, and in goods to the value of £26,648.

In 1884 the Church Missionary Society invited the Association to administer the funds provided for special objects hitherto paid through the general Society, and to receive, pack, and forward all goods intended for particular mission stations The work of the Association has thus been greatly enlarged.

The Net Collections in Aid of the Society for the Propagation of the Gospel.

This Society, working through the medium of a magazine, receives funds for Bishop McKenzie, Zululand, to whom it has agreed to send £1,000 per annum, and it also transmits money and parcels of useful clothing to the dioceses of Zululand, Maritsburg, Capetown, St. John's, Kaffraria, Nassau and Newfoundland.

The Net magazine is especially the medium through which the needs of the Zululand diocese are made known, and the treasurer for that diocese acknowledges all receipts in its pages.

The belief of the promoters is that if interest can be aroused, people will help according to their means, and need only to be shown how they can send even small sums without difficulty.

The working expenses are very small, nearly all the work being undertaken by volunteers.

The income for all schemes in 1888 was £2,362.

The Lebanon Schools Committee.

The Lebanon is inhabited by a variety of sects—Greek Orthodox, Greek Catholic, Maronites, Druses, and Moslems. Among these direct missionary work is impracticable, but all are ready to receive education, even though it comes through evangelically conducted schools.

The Lebanon Schools Committee provide funds for and superintend through their agents in Syria, village schools, certain Sunday and evangelistic services, and two training schools, one for girls and one for boys.

The central station is El Shweir, near Beyrout.

The staff consists of one clerical and medical superintendent, the Rev. Wm. Carslaw, M.D. (who is maintained at the expense of the Free Church Foreign Missions Committee, Scotland), and one lady superintendent of the girls' training school, Miss Mary Dobbie. Under these two European agents is a staff of native preachers and teachers, who are mostly the approved fruits of the work of former years.

The present work consists of :—

(1) Seven village schools, with an average attendance of 387.

(2) Three preaching stations. In two of these there is an attendance of 80, of whom 16 are church members : and in Shweir the congregations are so large that a new meeting-place is being erected for them.

(3) Two training schools, accommodating, with board, lodging, and teaching, 15 boys and 15 girls respectively.

The Committee have the most ample proofs of the value and success of their labours in the past. They have seen the propensity to sanguinary quarrels toned down, a marked diminution in the customs of deceit, and a higher style of individual life gradually growing. For nearly twenty-two years

they have had the education of the people of Shweir almost entirely in their hands; and that, together with other work, evangelistic and medical, and the reputation of those who have become Protestants, have, we believe, been mainly the causes of the improvements we have mentioned.

Annual income, about £750.

The Cambridge Mission to Delhi.

This Mission, in connection with the Society for the Propagation of the Gospel, was first proposed in papers read before the Cambridge University Church Society, and the Cambridge Graduates Mission Aid Society, by the Rev. T. V. French, now Bishop of Lahore, and the Rev. E. Bickersteth, in February 1876. The suggestion was warmly welcomed, and the proposal resulted in the formation of a band of fellow-workers, whose special object should be, in addition to evangelistic labours, to train native agents, to promote higher education, to educate the sons of native Christians, and to undertake literary and other work which might reach the more educated and thoughtful Hindus and Muhammadans. A Cambridge Committee was appointed, who are responsible for the choice of men and general administration of the Mission; and a scheme was approved by them for conducting the work in close connection with the Society for the Propagation of the Gospel, which gives cordial and liberal assistance to the Mission. Many considerations pointed to Delhi, the ancient capital of India, where the Society for the Propagation of the Gospel has been at work since 1852, as the place for such a mission; and a letter of Sir Bartle Frere upon the greatness of the opening there, and the urgent need of men to carry on the work inaugurated by the Rev. R. R. Winter,[1] led finally to the choice of that city as the field for their labours. Six missionaries are now established at Delhi, the ancient capital of India, assisting in the important work inaugurated there by the parent Society. The first head of the Mission, Mr. Bickersteth, Fellow of Pembroke College, is now Bishop in Japan.

The missionaries take part in evangelistic work, and in the

[1] See p. 27.

oversight of native congregations and mission schools, both in Delhi and in the surrounding country; they also hold classes for the instruction of readers and catechists; and they have the management of St. Stephen's High School (with about 600 boys), and St. Stephen's College (with about 60 students). The College is affiliated to the Government University at Lahore, of which two of the missionaries are Fellows, and prepares students for the University degrees. Arrangements are made for lodging Christian members of the School and College in the Mission Compound.

The Mission to Lepers in India.

FOUNDED IN 1874.

It is a fact perhaps little known to the Christian public, that there are in India 135,000 lepers—men, women, and children—victims of the most terrible disease known to humanity. This Society seeks to proclaim to them the blessed Gospel of the Lord Jesus Christ, and, as far as possible, to relieve their dreadful sufferings, and provide for their simple wants.

The Mission was commenced by Mr. W. C. Bailey, a missionary of the Church of Scotland, in conjunction with several friends in Dublin, in 1874. Its headquarters are in Dublin.

The Society endeavours to utilise as much as possible existing agencies, by assisting Leper Asylums already established, and providing missionaries with the means for carrying on Christian work in connection therewith. It makes grants of money towards the building of new Asylums, Prayer-rooms, etc.: and in many instances provides for the entire support of lepers. It is at present carrying on work at Kashmir, Rawal Pindi, Chamba, Tarn Taran, Sabathu, Dehra, Rurki, Almora, Pithoria, Allahabad, Lohardaga, Purulia, Calcutta, Madras, Alleppi, Neyoor, Ceylon and Burma, in connection with the Church Missionary Society, the London Missionary Society, the American Presbyterian Mission, Gossner's Evangelical Mission, the Church of Scotland Foreign Mission Committee, the American Episcopal Methodist Mission, the Wesleyan Mission,

the Baptist Missionary Society, and American Baptist Missionary Union.

This work is entirely supported by voluntary contributions. Its needs are laid before Christian people, in reliance upon Him who gave it as a special sign of His ministry that the lepers were cleansed; and as He provides the funds the work is carried on. The Lord has greatly blessed the efforts of the Society in the conversion of souls, and it is contemplated largely to extend its operations, should the funds be provided. £6 will support a leper for one year, and £20 will supply a Christian teacher to an asylum for the same period. About £150 to £200 will build an asylum in the country districts. £50 will build a Chapel or Prayer-room; and a sum of £120 will provide for one leper in perpetuity. Income for 1888, £2,033.

Turkish Missions' Aid Society.

FOUNDED 1854.

In 1853–4 the Rev. C. G. Young, a minister in the north of England, resigned his charge in order to travel in the East for the benefit of his health. While in Constantinople he came into contact with some missionaries of the American Board engaged in work among the Armenians, and he was greatly impressed with their devotedness and zeal. By that time much spiritual success had been achieved, and the educational efforts of Dr. Hamlin and others filled him with admiration. He studied the work in all its branches with the utmost care, and returned to this country with a burning desire to do something effective towards the support of a mission which was full of promise for the evangelization of the Turkish Empire. He took every opportunity of telling what he had seen, and of urging that an endeavour should be made to associate Christians of all the churches in an effort to co-operate with those already in the field. Other circumstances contributed to awaken interest in the subject. The Eastern Question was assuming an acute phase. The Sultan was looking to Britain for support against Russia, and public opinion was ripening in favour of intervention. Sir Stratford de Redcliffe, our astute and able Ambas-

sador at the Porte, had shown himself friendly to the educational efforts of the missionaries, and sought to influence the Sultan in the direction of a policy of toleration in religious matters. For several years, Christians in Britain had watched with sympathy the converts among the Armenians, who had been grievously persecuted, and occasional outbreaks of fanaticism among the Moslems had arrested public attention. Taken altogether, the moment was favourable for an effort of some kind being made. Mr. Young sought to interest Christian men of various denominations in the matter which lay so near his own heart, and to a large extent he succeeded. Dr. Holt Yates, a London physician, who had already established a Mission at Suediah, near the mouth of the Orontes, and others who had travelled in the East, expressed their warm interest, and in response to an invitation by circular, a large and influential meeting of friends of Missions in Turkey was held on 5th of May, 1854, to consult how best to take advantage of openings for 'spreading the Gospel among the Armenians and Greeks of the Ottoman Empire.' Other private and provisional meetings followed, and at last, on 3rd of July, 1854, the Turkish Missions' Aid Society was fairly launched at a public meeting held in the Lower Room of Exeter Hall, and at which the Earl of Shaftesbury, who had been elected President, took the chair. One of the resolutions adopted at that meeting was as follows:—'That the facilities now providentially afforded for circulating the Holy Scriptures and preaching the Gospel in the Turkish Empire, and the cheering tokens of success which continue to attend existing Missions there, especially that of the American Board, and also the peculiar circumstances of the country at the present crisis, call for special efforts by British Christians to furnish the pecuniary aid required in order to the wider extension of missionary operations.' On that resolution the Society was based.

It will be observed that the object contemplated was the furtherance of missionary effort in Turkey and the Bible lands generally, by providing pecuniary aid for those then in the field, chiefly American, and by implication, to such evangelical societies and churches as should at any time thereafter undertake Gospel work within that region. The expectation that this object would command general support was not dis-

appointed. Men of all churches, established and nonconformist, rallied to the call and contributed freely. A good deal of enthusiasm prevailed, and in those earlier years occasional visits of distinguished missionaries, such as Drs. Hamlin, Dwight, and Perkins, served to deepen the public interest in the cause. Not long after the formation of the Society, the Rev. Dr. Blackwood, who had been chaplain to the forces in the Crimea, threw himself with characteristic energy into the advocacy of Missions in Bible lands. Till the day of his death he was a warm friend to the Society.

The limited space at our disposal renders it necessary to be very brief. But let us endeavour to indicate the chief scenes of missionary labour on behalf of which this pro-missionary society strikes in with help.

In the south-east of Europe, where the Greek Church is in the ascendant, there is a small band of missionaries. In GREECE Proper the native evangelical Church in Athens, under the direction of Dr. Kalopothakes, has stations at Volo and the Piraeus. The Church of Scotland occupies Salonica. Dr. Thomson, of Constantinople, employs an evangelist and several colporteurs among the Albanians. From Monastir, Samokov, and Philippopolis, as centres, the Bulgarian Mission of the American Board is working outwardly, and making steady progress. The Bible House at CONSTANTINOPLE is the literary centre for the north, and thence the Bible and other books and periodicals are disseminated in five or six languages.

Passing into Asia, the ARMENIAN Mission of the American Board calls for notice first. As the result of half-a-century of labour, there are 110 churches, with a membership of 11,000; 400 schools, with 16,000 pupils; many high schools; several theological institutions; 4 colleges, one of them (Aintab) with a medical department; and a Protestant community of 50,000. According to the latest accounts, 313 towns and villages have been reached with the Gospel.

Since 1871 the Presbyterian Board has been in charge of the NESTORIAN Mission, founded by the American Board in 1836, and of a mission to Mohammedans and others in Tabriz, Teheran, and Hamadan—all in the north-west of Persia. The Nestorian Mission has been very successful.

Syria and Palestine are under diligent cultivation. The former is chiefly in the hands of the Presbyterian Board, and the latter in that of the Church Missionary Society. Beyrout is the chief centre of the American Mission, but others are, Tripoli, Abeih, Zahleh, and Sidon. In Beyrout is the Bible House, which is for the south what the Bible House of Constantinople is for the north. From Beyrout a mass of Arabic literature is sent forth into Syria, Palestine, and Egypt. School education saturated with Bible truth is the lever-power employed, and at the apex of the structure is the Syrian Protestant College, which is doing splendid work among the intelligent youths of Syria and adjoining lands. Nor must we omit mention of the British Syrian Schools. They reach nearly 4000 children with the Gospel, and the Bible Mission has been very successful among the women. The Lebanon Schools are doing a similar work, and so are many others in the southern part of that great mountain range. The Reformed Presbyterian Church have taken up the Ansayrieh, a Pagan race, in North Syria. The Church Missionary Society and the Society for the Promotion of Female Education in the East are labouring for the welfare of the native races in the Holy Land.

Egypt.—We cannot speak too highly of Miss Whately's work in Cairo.[1] For thirty years she has laboured with marked success. Her work is varied, embracing schools, a hospital, a Bible Mission, and itineracy among the villages on the banks of the Nile. But the American Mission has done most of all, and has fairly made its mark on Egypt. Begun in 1854, it has now five principal stations, and seventy out-stations. There are twenty congregations with native pastors; 2,000 church members; over 5000 scholars, one-fifth of whom are Moslems; a college at Asyout; theological classes at Cairo; and the native church contributes £5,000 annually for all purposes. If Egypt is to be lifted up, one of the most potent factors in her regeneration will have been this work of the American Mission.

Our narrative of Mission work in the Bible lands would be incomplete did we not mention that in all quarters are to be found orphanages, medical missions, and various other institu-

[1] As we go to press we hear, with much regret, of Miss Whately's death. —Ed.

tions of a missionary character, most of which are of British origin, and maintained from Britain.

Having thus rapidly traversed the Bible lands, and indicated some of the Christian work carried on, we close by remarking that the Turkish Missions' Aid Society lays itself out for encouraging and aiding all truly Christian work in that region, and in this way is fulfilling its original purpose of sharing in the evangelization of the Bible lands. For it has not yet outlived its usefulness, as some allege. On the contrary, its proper work—that of drawing attention to the condition of Moslems and nominal Christians as equally needing the Gospel, and of furnishing help for the multiplication of native agency, is as urgent as ever. The best witnesses to its importance and value are the missionaries themselves, and their testimony is explicit and full. May God open many hearts to help!

Income for the year 1887–8, £2,796.

Magazine:—*The Star in the East;* Quarterly.

Mission to the Chinese Blind.

The originator of this mission was the Rev. Mr. Murray, who entered into the service of the Bible Society (Scotland) as a colporteur in 1864.

For seven years he laboured as a home colporteur, during which time he showed such a remarkable aptitude for languages that in 1871 he obtained his heart's desire and was permitted to go to China. In four months he had acquired a sufficient knowledge of the intricate language to enable him to commence active work.

One of the first things which impressed him was the great number of blind men to be found in every city, and he became most anxious to do something to render their lot brighter and less helpless. At last he invented a system of training which might be brought to bear upon young lads; individual pupils were found, and a school was established at Peking.

The work has been greatly blessed, and Mr. Murray has had the delight of seeing successive sets of students not only rejoicing in their attainments, but becoming really valuable mission workers.

In 1887 a committee was formed in Scotland to administer the funds raised, and to take general oversight of the mission, which it is hoped will do great things for the poor blind of China.

Mr. Murray is as active as ever in the work, and his usefulness has been increased by his marriage with a devoted lady who shares his labours.

The income for 1887 was £3,077.

The English-Egyptian Mission.

This mission was begun by Miss Mary L. Whately (whose object was to Christianize the Mohammedan population) twenty-eight years ago, and for three years was carried on by her entirely, excepting some aid received from the Female Education Society for a teacher's salary.

The work was commenced by the establishment of a girls' school, six children being paid to attend.

This school attracted such favourable attention that one for boys had soon to be instituted. The average attendance now is 200 girls and 400 boys.

A Medical Mission has since been added, and the Dispensary in charge of Dr. Azury receives daily visits from the afflicted poor, and those who, having fallen from a higher station, are glad to avail themselves of it. The number of patients relieved every year is upwards of 4,000.

In the schools the boys learn French and English, besides their native language, and all ordinary branches; the girls chiefly receive plain teaching in the Arabic only, besides needlework, etc., because the early marriages remove them generally when twelve years old; but the branch for girls who desire higher education comprises languages and rudimental music, and is attended principally by Jewesses and Levantines. To all the scholars the fear of God is taught as the foundation of all knowledge, and they all receive instruction in the Scripture, which is the principal reading-book in the schools.

Annual income about £2,000.

As we go to press we hear, with much regret, of Miss Whately's death.

The North Africa Mission.

This organisation, formerly called the Kabyle Mission, was originated in 1881. Up to that year the Mohammedans of North Africa (excluding Egypt) were unreached by the Gospel. A thousand years of sanguinary wars had reduced the population, misrule had blighted commerce and agriculture, and apostasy had extinguished the Gospel lamp, without even leaving the lampstand. But a brighter era was now to dawn.

The French had subdued the Algerians, and Algiers, instead of being a nest of pirates, had become a winter health resort for invalids from all parts of Europe. Through the whole country roads and railways had been made, and along the coast steamers plied. With the fall of the Empire in France, Romanism lost much of its power, and thus in Algeria the Moslem and Romish barriers to the Gospel were removed. It was, however, still supposed that the Mohammedans were so opposed to Christianity that it would be futile and dangerous to attempt to evangelize them. They were therefore neglected for another ten years, till in 1881 Mr. George Pearse and his wife travelled among the Kabyles, and found that they were far less opposed to the Gospel than had been imagined. The people were very ignorant of Mohammedanism, and were willing to hear the good news, and, when able, to read the Scriptures.

Mr. Pearse returned to England in the summer, and called public attention to the favourable opening for this work, publishing a pamphlet, called *Mission to the Kabyles*. A small committee was formed, consisting of Mr. Pearse, Mr. Grattan Guinness, and Mr. Edward H. Glenny, who had been independently led to consider the needs of the field. A piece of land had been secured at Djemâa Sahridj, in Kabylia, and in October 1881, Mr. Pearse returned with Mr. Glenny to Algeria. They took with them two young men to plant among the Kabyles. For a time all went well, but the French local administrator, thinking the brethren must be political agents, like the French priests in other lands, endeavoured to frighten them away. Then followed a period of trial from a variety of causes, but the willingness of the people to listen to the Gospel was more than ever established.

In 1883 the Mission was to some extent remodelled. The Council was enlarged, and the sphere of the Mission's operations extended from the Kabyles of Algeria to all the Berber races of North Africa. Ultimately it has endeavoured to spread the Gospel among the Mohammedans generally in these lands, and now it proposes also to evangelise among Europeans and Jews as well. The spheres at present in measure occupied by this Mission are ALGERIA, MOROCCO, and TUNIS, and it is hoped shortly TRIPOLI may be entered, and then the SAHARA which has a considerable, though very scattered, population.

A Branch Mission has been affiliated with the North Africa Mission, with the object of taking the Gospel to the Bedouins of NORTHERN AFRICA. One missionary has been designated for this field, and is at present studying Arabic in Syria.

The North Africa Mission, in its *Quarterly Record*, also gives particulars of the CENTRAL SOUDAN MISSION, under the direction of Mr. Graham Wilmot-Brooke, who last year, in company with a converted Soudanese, ascended the Mobanji, a northern tributary of the Congo, as far as latitude 2° N., hoping by this route to reach the Negro kingdoms of the Central Soudan. In consequence, however, of the unsettled condition of the country, all efforts to proceed in that direction failed, and Mr. Wilmot-Brooke has returned to England, hoping early in the present year to commence work amongst the Mohammedans on the Upper Niger.

There are now in Algeria 18 missionaries, including wives, as well as several others in friendly relationship, though not on the staff. There is perfect liberty to make known the Gospel among all classes, though the French officials are inclined to be suspicious, and no medical work is permitted without a *French* diploma. Most of the missionaries have only been a short time in the field, and have had the Kabyle or Arabic languages to learn. Several of them report cases of professed conversion, but only two converts have had courage to be baptized at present.

In Morocco there is a wide field for Christian work, and no serious obstacles have been found except such as arise from the wretched misgovernment of the country. The Mission has 15 workers there, and several friends who co-operate. It has a Medical Mission, which includes a hospital and dis-

pensary. A few converts are reported, but only four have been baptized. The work was entered upon in 1883.

The Regency of Tunis was entered in 1885, and there are 9 missionaries in the city of Tunis. The country is quite open for the Gospel. One convert has been baptized.

Tripoli is without a missionary at present; it is hoped two may be sent before long.

The Sahara is also quite unevangelized. The great need is an increased number of qualified brethren and sisters; the doors are open, and if the Gospel is preached in the power of the Holy Ghost, much blessing may be expected.

SUMMARY: North Africa Mission.

Present Annual Income, about £4,000.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Communicants.	Schools.	Scholars.
			Lay.	Female.			
Algeria . . .	1881	6	5	13	1	...	...
Morocco . . .	1883	3	6	9	4	...	...
Tunis	1885	1	4	5	1	2	50
Northern Arabia .	1886	1	1	...	...	...	...
Totals . .	...	11	16	27	6	2	50

Magazine :—*North Africa;* Quarterly.

East London Institute for Home and Foreign Missions.

The East London Institute was founded in 1872 by the Rev. H. Grattan Guinness, to be a *Training Home and College* for young men who, being earnestly desirous of missionary work, gifted for it, and suited to it, were prevented from making preparation for it by the duty of labouring for their daily bread. The work commenced in

an old-fashioned house on Stepney Green, and 32 students were selected and received during the first year. Another and yet another house was taken to accommodate the growing family—to Harley House a wing was added—and eventually the building of the present college as it now stands was completed and opened on October 8, 1879, and all the work concentrated on the new premises. A branch college in Derbyshire was also opened in 1878, the gift of a dear friend, and several mission halls were occupied in the East of London.

The Training Homes now receive young men and women of any evangelical denomination, who during the period of study are actively engaged in various branches of evangelistic work. When sufficiently prepared, they are helped to go forth as missionaries to any country or sphere to which God may providentially open their way.

At the present time the students are scattered over all the world—the greater number in China, India, North, South and Central Africa, Canada, United States of America, Australia, and the Home fields; but men are stationed also in France, Finland, Bulgaria, Germany, Italy, Portugal, Roumania, Russia, Sicily, Spain, Switzerland, Arabia, Armenia, Japan, Syria, Turkey. Our first Twelve went out in 1875, and others have been following at the average rate of one a week.

In the year 1878 the LIVINGSTONE INLAND MISSION was founded—the first Christian mission on the Congo. In January Henry Craven sailed, and in due time 52 other missionaries followed, 15 of whom have laid down their lives in Africa, our two first pioneers, Henry Craven and James Telford, among them. That Mission is now transferred to the AMERICAN BAPTIST MISSIONARY UNION,[1] but an auxiliary among the ten millions of the Bololo people on the Upper Congo is now worked by the Institute.

During the sixteen years which have elapsed from the commencement of this Institute, over three thousand young men have applied to be received; of these about eight hundred have been accepted, and of these nearly 500 are at the present time labouring in the Gospel, either in the home or the foreign field, while between 80 and 90 are still studying in the Institute.

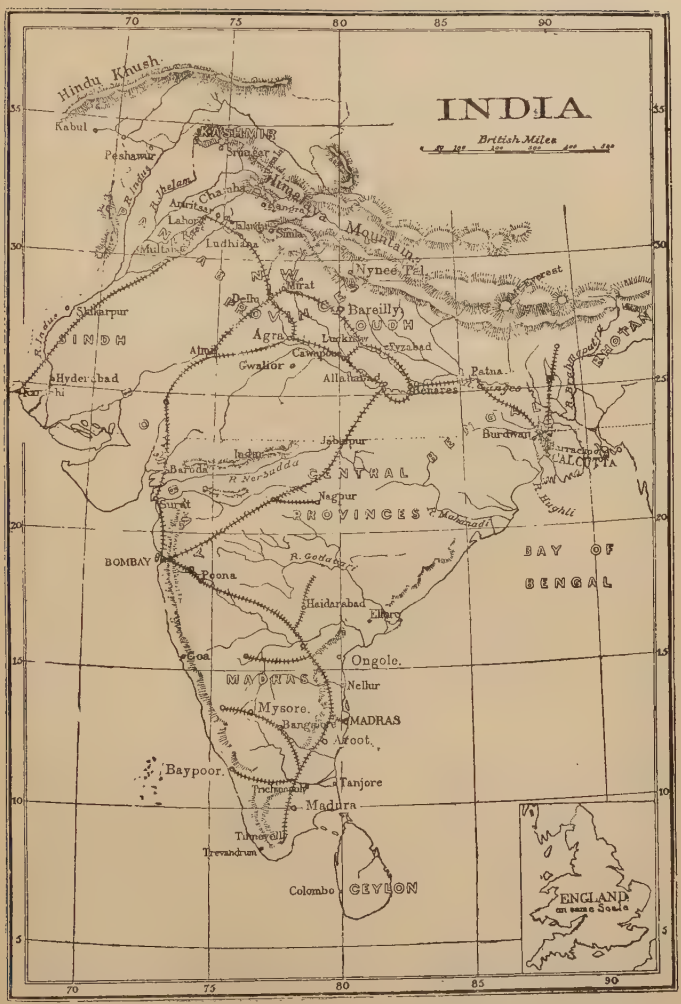
The expenses of carrying on the work amount to between

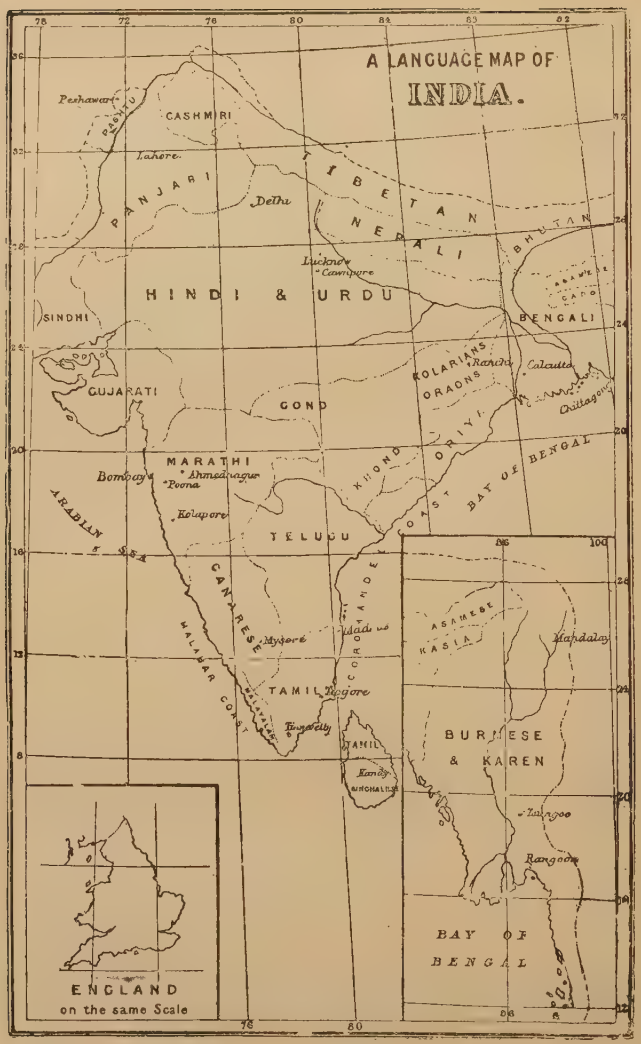
[1] See p. 328.

£200 and £300 per week. The income for 1887–8 was £11,000.

Magazine:—*The Regions Beyond;* Monthly.

There are many auxiliary Societies and Funds in Great Britain and Ireland, of which no account can here be given. All through the field of Missions to the Heathen, schools, hospitals, and other evangelizing agencies have been founded, and are sustained by individual zeal and liberality; generally with, but sometimes without, the intervention of the Missionary Committees at home.


INDIA
British Miles
Hindu Khush
Kabul
KASHMIR
Srinagar
Peshawur
Himalaya
Mountains
Amritsa
Chamba
Lahore
Simla
Ludhiana
Multan
Nynee Tal
Meerut
Delhi
Bareilly
Sukkurpur
SINDH
Agra
OUDH
Lucknow
Ajmir
Cawnpore
Hyderabad
Gwalior
Allahabad
Patna
Benares
Burdwan
CALCUTTA
Ishapur
Indur
Baroda
R. Nerbudda
CENTRAL PROVINCES
Nagpur
Surat
R. Mahanadi
R. Hughli
BAY OF BENGAL
BOMBAY
R. Godavery
Poona
Haidarabad
Ellury
Goa
Ongole.
MYSORE
Nelkur
Mysore.
MADRAS
Bangalore
Arcot.
Baypoor.
Tanjore
Trichinopoly
Madura
Tinnevelly
Trevandrum
Colombo
CEYLON
ENGLAND
on same Scale


A LANGUAGE MAP OF
INDIA.
Peshawar
PASHTO
CASHMIRI
Lahore
PANJARI
Delhi
TIBETAN
NEPALI
BHUTAN
Lucknow
Cawnpore
HINDI & URDU
ASSAMESE & GARO
SINDHI
BENGALI
KOLARIANS
ORAONS
Ranchi
Calcutta
Dacca
Chittagong
GUJARATI
GOND
ORIYA
KHOND
MARATHI
Bombay
Ahmednagur
Poona
BAY OF BENGAL
ARABIAN SEA
Kolapore
TELUGU
CANARESE
MALABAR COAST
Mysore
Madras
CORANDE
ASSAMESE
KASIA
Mandalay
TAMIL
Pondicherry
Negore
BURMESE & KAREN
Tanjore
Kandy
SINGHALESE
Prome
Rangoon
BAY OF BENGAL
ENGLAND
on the same Scale

SECTION II.

SPECIAL MISSIONS.

MEDICAL MISSIONS.
PUBLICATION SOCIETIES.
MISSIONS TO THE JEWS.

MEDICAL MISSIONS.[1]

I.—The Edinburgh Medical Missionary Society.

This Society, entirely undenominational in its constitution and principles, was commenced in 1841.[2] Till 1851 its limited funds were mainly expended in efforts to awaken an interest in the cause of Medical Missions. As the demand for medical missionaries arose, the various Missionary Societies naturally looked to the Edinburgh Medical Missionary Society to supply fully qualified agents; and in 1853 this important, and now

[1] It is impossible to give an account in detail of the medical work carried on by the several Missionary Societies, and especially by the Women's Associations, British and Foreign. This kind of agency is more and more recognized as essential to the completeness of a Mission. Several Societies now provide medical training for their own missionary candidates intended for special spheres of labour, especially for China and Africa. Some special associations have been formed for the purpose, of which a brief account is here given.

[2] Mr. Lowe, in his *Medical Missions* (2nd edit., London 1887), gives the following interesting account of the origin of this Society :—

'In 1841, the Rev. Peter Parker, M.D., a medical missionary from America, who had laboured for many years and with much success in China, passed through Edinburgh on his way to the United States. During his short visit to Edinburgh, he was the guest of the late Dr. Abercrombie, who was so greatly interested in the intelligence he received from him, especially with his experience of the value of the healing art as a pioneer to missionary effort, that he invited to his house a few friends to hear Dr. Parker's account of his work, and to consider the propriety of forming an association in Edinburgh for the purpose of promoting Medical Missions.

'As the result of the interest thus awakened, a public meeting was held on the 30th of November of the same year, when a resolution was adopted, and the Society formed under the name of the "Edinburgh Association for sending Medical Aid to Foreign Countries."'

'It was resolved that "The objects of the Association shall be to circulate information on the subject, to endeavour to originate and aid such kindred institutions as may be formed to prosecute the same work, and to render assistance at missionary stations to as many professional agents as the funds placed at its disposal may admit."

'Dr. Abercrombie was chosen President, and at the inaugural meeting the Rev. Dr. Chalmers and Professor Alison were elected Vice-Presidents.'

On November 28, 1843, at the second annual meeting, it was resolved that 'henceforth the Association shall be designated "The Edinburgh Medical Missionary Society."'

extensive, department of its work was commenced. The following facts show at a glance the progress of the Society during the last twenty years. In 1867 the Society's income was £1,562; in 1888 it was £5,202. In 1867 twelve students, under its auspices, were preparing for medical missionary work; this year there are twenty-four, besides fifteen native medical missionary students in its Training Institution at Agra. In 1867 the expenditure in support of its own Medical Missions abroad was £558, last year it amounted to £1,228; while within the last few years grants to the amount of over £3,000 have been given for the purchase of medicines, instruments, etc., to medical missionaries labouring in connection with the various societies in all parts of the world.

The object of the Edinburgh Training Institution is to provide for its students a full medical and surgical education, at the University or Extra-Mural School of Medicine, along with a thorough practical training in the various departments of missionary work. The students belong to all the evangelical denominations, and are drawn from all parts of the United Kingdom, and from other countries. Candidates must satisfy the Board that the love of Christ constrains them to engage in this service, that they have a good general education, and possess evangelistic gifts; that they require (financially) the Society's help to prepare for the work, and that, when they shall have finished their studies, and obtained their legal qualifications, they are willing to go wherever their services, as medical missionaries, may be required. The Society has supplied legally qualified medical missionaries to all the great Missionary Societies in this country, to the French Protestant, Swedish, Norwegian, and to several American Societies. In 1887 commodious and well-equipped premises, known as The Livingstone Memorial Medical Missionary Training Institution, were erected by the Society, at a cost of £10,000.

The object of the Society's Training Institution at AGRA, under the charge of its founder, Dr. Valentine, is to educate in the Government College there, and train, a *Native* agency in this important department of missionary work. Fifteen students, sent from all the various Missions in Northern India, are at present in course of training. The Society has besides prosperous Medical Missions in NAZARETH and DAMASCUS.

Magazine :—*Quarterly Paper.*

II.—Delhi Medical Mission to Women and Children.

This Mission is the Medical Department of the Society for the Propagation of the Gospel and the Cambridge Mission to Delhi. It was the first Female Medical Mission begun in India.

The Association was formed at Brighton in October, 1866, and the first missionary was sent out towards the end of the following year.

The work is carried on as follows:—

(1) By attendance upon native ladies in their Zenanas.

(2) In a Dispensary for Women and Children.

(3) By training native women as nurses.

The present missionary, Miss Englemann, by her vigorous administration has won the confidence of several successive civil surgeons of Delhi, who have frequently testified to her professional skill and success in the work, and both the Government and the Delhi Municipality make grants.

In 1885 a new Hospital for Women and Children, in memory of Mrs. Winter, was opened; it is centrally situated, and has become a prominent institution in Delhi.

In 1881 a medical woman, Deaconess Jacobina Zeyen, was sent to Karnal, where a small native house is rented in the heart of the town as dispensary and hospital, and a similar work to that in Delhi is carried on.

MEDICAL STATISTICS, 1887.

ATTENDED IN TWELVE MONTHS.

—	Delhi.	Karnal.
Women and children at the Dispensary . .	13,620	13,111
In-patients	238	268
Women and children in private houses . . .	1,308	355
Total of cases attended	15,166	13,739
Aggregate number of attendances . .	52,890	26,877

Income from subscriptions and donations in 1887 £549 16*s.* 3*d.*

III.—The Medical Missionary Society, London.

The London Medical Missionary Association was originated in 1878 by several medical men and others who desired, through it, to forward the cause of Medical Missions. In detail the objects of the Association are :—

1. To promote the spiritual welfare of the students connected with the various Medical Schools in England, and to awaken and foster among them and the members of the medical profession generally, a deeper interest in Medical Missions.

2. To encourage, and when deemed expedient, to aid suitable Christian men who desire to give themselves up to Medical Mission work.

3. To establish Medical Missions, either independently or in connection with other Societies.

4. To diffuse information by Lectures, Meetings, and especially by the publication of a Medical Missionary magazine.

The organ of the Association, *Medical Missions at Home and Abroad*, was established at once, and under the editorship of Dr. Fairlie Clarke, and after his death under that of Dr. Burns Thomson, continued to be issued quarterly up till October 1885, when it entered upon a monthly issue under the editorship of Dr. James L. Maxwell Beyond assisting various Medical Missions in India, China, Egypt, etc., with donations of money or instruments, the Association did not attempt any regular or continuous work till October 1885. At that time it definitely entered upon the work of bringing forward and educating suitable young men as medical missionaries. The Medical Mission House at 104, Petherton Road, London, was opened to receive such men during their studies, and the superintendent was appointed to watch over and further their interests. Four men who have shared in the benefits of the Home for a longer or shorter period are now in the mission field, one in Madagascar, two on the Congo, and one in China. Five students are now under full training, and a sixth will begin his studies in the summer. So far as foreign Mission work is concerned, the work of the Medical Missionary Association is that of preparing men for the field. It occupies no field of its own.

In the home field it has succeeded, within the last two years,

in planting four new Medical Missions in as many needy districts of London. Its income last year was over £1,000.

Affiliated with this Society is the CHILDREN'S MEDICAL MISSION, which seeks to extend among children a knowledge and love of Medical Mission work. It raises about £200 annually.

Magazine:—*Medical Missions at Home and Abroad:* Monthly.

IV.—THE FRIENDS' MEDICAL MISSION AMONG THE ARMENIANS.

THE work began in 1881, when Dr. Dobrashan, who had passed through the usual medical course in England, started a Medical Mission in the Armenian quarter of Constantinople. In connection with this meetings for worship have been started, and a school for children.

At Bahjijig, an Armenian village at the head of the Sea of Marmora, near Ismid, an industrial school is supported by Friends.

The Mission has also assisted in three or four instances in providing outfits for other Armenian medical missionaries.

The medical Mission work is carried on at premises in Stamboul, which afford room for the hospital treatment of urgent cases.

The annual income is £365. Six native workers are employed.

V.—JAFFA MEDICAL MISSION AND HOSPITAL.

THIS Mission was founded by Miss Mangan in 1878, who sacrificed her life to the work. It is now carried on by six ladies and one native physician, Dr. Kaiser Ghoreyib. The work comprises:—

(1) The Medical Mission; (2) a Sunday School; (3) a Mothers' Meeting; and (4) a Sewing Class.

The Medical Mission is carried on five days in every week, the patients often beginning to gather round the gate as early

as 6 a.m., in their eagerness for the 9 o'clock opening. The patients are of various nationalities:—Jews, Maronites, Latins, Protestants, Greeks, Armenians, Copt, and Moslems. The increased accommodation of the new Hospital (opened in October 1885) has admitted of a ward being set apart for women, already occupied by five patients; and on this branch of the work we hope for much blessing.

The Word of God is read and explained in the wards in Arabic each evening, with prayer, and deep is the interest in this little service.

The Sunday School is carried on with still increasing numbers; nearly every week there are above 120 scholars, comprising both children and young women, the great majority of whom are Moslems.

The Mothers' Meeting also is still held every Friday, about 40 women gathering round their dearly loved friend, Miss Nicholson, to hear 'the old, old story,' new to them, 'of Jesus and His love.' It must be this that attracts them, for no other inducement is offered, except, indeed, the singing of the simplest Gospel hymns. Miss Nicholson also visits constantly in the neighbouring villages, going from hut to hut, or gathering an audience of these utterly untaught, uncared-for women, under some shady tree; and these visits are often pressingly invited and eagerly welcomed.

Miss Cohen, too, has a class of about five-and-twenty Spanish-speaking Jewesses, who come to her regularly every Wednesday afternoon, and are paid half a franc each for two hours' needle-work. She reads to them while they sew, and speaks to them of the Lord Jesus, some listening eagerly, others evidently prejudiced and unwilling hearers. Still, the good seed is sown, and the lives of many of these poor women are so burdened and sorrowful, that we are thankful for this opportunity of carrying to them some knowledge of Him who bare their sins and carried their sorrows, and who calls the heavy laden to His rest and peace.

Annual income about £1,200.

*** *For a notice of the Zenana Medical College, London, see p.* 200.

PUBLICATION SOCIETIES.

BIBLE SOCIETIES.

I.—A PAPER read by the late Rev. C. E. Baines Reed before the Missionary Conference in London, 1878, thus succinctly presents the work of different Societies in the distribution of the Scriptures :—'Earliest in the field was the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, which began its honoured career as far back as 1698. Next to it was the CANSTEIN INSTITUTION, founded at Halle in 1712, which has acted as feeder to the German Bible Societies of more recent date. The NAVAL AND MILITARY BIBLE SOCIETY has carried on operations in its special sphere since 1780. The BRITISH AND FOREIGN BIBLE SOCIETY was established, as is well known, in the year 1804; and the example thus set was followed by the formation of numerous offshoots which have since become independent. Of these the chief were the BASEL BIBLE SOCIETY, founded in the same year, and the Prussian a few months later; the SWEDISH and RUSSIAN Societies in 1809 and 1812 respectively; and the AMERICAN BIBLE SOCIETY, which combined several smaller institutions, in 1817. The parent tree, for all it has lost, can still boast upwards of 6,000 branches at home and in the Colonies; the American Bible Society comes second, with 2,000 branches; the National Bible Society of Scotland third, with 227 branches.

To give even the briefest account of these several agencies would here be impossible: our chief concern with them at present is in their bearing upon the work of Missions to the non-Christian population of the globe. In the first instance, and chiefly, they are *home* Societies. The origin of the greatest of them is well known, but bears to be retold. 'In the year

1800 a Welsh girl, who had travelled many a mile barefoot over the hills to get a Bible, applied to the Rev. Thomas Charles, of Bala, for one. This incident directed his attention to the dearth of Scriptures in the Principality. The Society for Promoting Christian Knowledge had no funds to spare for providing further editions of its Welsh Bible. When Mr. Charles next visited London, he urged the Committee of the Religious Tract Society to consider how the need might be met. While he was speaking, the Rev. Joseph Hughes said, "Surely a Society might be formed for the purpose; and if for Wales, why not also for the Empire, and the World?" On March 7, 1804, was founded the BRITISH AND FOREIGN BIBLE SOCIETY, having as its simple yet comprehensive object to promote the circulation of the Holy Scriptures, without note or comment, at home and abroad.'

The Rev. Joseph Hughes, with the Rev. John Owen, and the Rev. Dr. Steinkopff, were the first Secretaries. The co-operation of all who desired the circulation of the Scriptures was invited, without regard to sectarian distinction; and the experience of more than fourscore years has proved this great end to be attainable without any compromise of principles. Besides the home operations of the Society, it is one of the chief objects kept in view to aid Missionary Societies in their noble work of upholding Christ among heathen nations. Grants are made to translators and revisers of the Sacred Text; paper and money are voted when the printing is done abroad, or the expense of printing at home is undertaken.

With regard to this varied missionary work, Professor Westcott, in a speech delivered at Cambridge in 1883, has the following applicable and weighty paragraphs:—

'The assistance which the Bible Society renders to Missions is rendered silently and as a matter of course; and it is therefore often unnoticed. But the least inquiry will reveal its extent and its importance. The Society for the Propagation of the Gospel, for example, circulates the Scriptures in whole or in part in thirty-five languages; for translations in twenty-five languages it depends on the Bible Society alone. The Church Missionary Society, again, circulates translations in sixty languages, and it derives all, I am told, from the Bible Society. To speak generally, translations of the Scriptures in about seventy languages are used in the Foreign Missions of the Church of England, and of these about six-sevenths can only be obtained from the Bible Society. The Wesleyan and London Society's Missions derive, I believe, no less help from its labours.

'The extent of the work of the Society may be put in another light. No

less than forty languages have been reduced to writing for its service. It found the Scriptures in fifty languages. It has now issued parts of them at least in 250, and the little pamphlet which I hold in my hand contains specimens of 215 versions.[1]

'It is this Book, this divine library, which the Bible Society desires to place in the hands of all who wish to be disciples of the Word of God. The Society does not aim at interpreting the Word, but at giving it to each man in the language in which he was born. The work is thus definitely limited, and yet it is immeasurably powerful. It is not all that we require for carrying abroad the Gospel, but in carrying abroad the Gospel we do require this; and here, therefore, the principle of the division of labour finds a natural application. We combine heartily to do in the most effective manner what we all require to have done. We agree in believing that the teaching of Holy Scripture will harmonize and quicken every element of good scattered throughout the world. We look for our prevailing commentary in the grace of the Christian life. We accept the old motto as true still: *Non magna loquimur sed vivimus.* It is not speaking great things, but living them, which will convince our adversaries.'

The receipts of the Society for the year 1887–88 were £250,382 10*s.* 5*d.*, of which £102,443 5*s.* were from the sale of the Scriptures, the foreign sales amounting to £50,400 15*s.* 4*d.* The issues for the year were as follows:—

Bibles.	Testaments.[1]	Portions.	—
186,229	612,427	1,912,639	From Depôts Abroad.
682,832	1,325,670	284,891	From London.
869,061	1,938,097	1,398,874	Total, 4,206,032

[1] Generally with the Psalms.

With regard to the foreign work the Committee say, in words which contain the whole case of the Society in a single paragraph:—

'Foreign Missionary Societies have received the fullest assistance the Committee could give them. In the printing of new or revised translations, and in the supply of copies in languages already published, *every practicable help has been gladly afforded to every Society applying for it.* The only

[1] 'John iii. 16; in most of the languages and dialects in which the British and Foreign Bible Society has printed or circulated the Holy Scriptures.' The 1888 edition of this pamphlet contains specimens of 267 versions

pecuniary return expected is, that after selling the Scriptures at such prices as the missionaries believe the people can afford to pay, the proceeds be remitted to the Bible House, minus the freight and other expenses. It is freely acknowledged by all the Foreign Missionaries Societies receiving such aid, that without it their work could not be carried on.'—*Report for* 1887.

Magazines:—*Monthly Reporter; Gleanings for the Young:* Monthly.

II.—Next among British Societies in successful devotion to this work is the NATIONAL BIBLE SOCIETY OF SCOTLAND.

Early in the century various Societies for the dissemination of the Scriptures were formed in Scotland, such as the Edinburgh Bible Society in 1809, and the Glasgow Bible Society in 1812. They continued generally to work in concert with the British and Foreign Bible Society till 1826, when, the Apocrypha controversy having arisen, they assumed a more independent footing, while some connected themselves as direct auxiliaries with the Society in London. Much good was done by the Scottish Societies in their separate condition, but a conviction having sprung up that the time had come for more vigorous efforts at home and abroad, through an organization uniting the Scottish Societies into one association embracing all Scotland, a happy union was formed in 1861. Nearly all the Societies entered into the Union, and the basis was laid for more extensive operations at home and abroad than had hitherto been attempted. The beneficial results of the Union may be seen in the progress of the National Bible Society of Scotland since it was effected—the revenue having increased from £7,887 to £34,389, and the circulation from 103,610 to 562,151. The total circulation since 1861, exclusive of the Scriptures issued by the various Scottish Societies before the Union, amounts to 10,673,126 copies.

Besides an important colportage work in Scotland, and a provision, especially made for Gaelic-speaking natives of Scotland, the field occupied by the Society embraces the five continents, with upwards of twenty distinct countries in them. All the British Colonies and Dependencies benefit from the operations. But, turning to the fields of heathendom, we find that several translations of the Scriptures have been published by this Society, the Efik Scriptures for the natives of Old

Calabar, the New Testament in one of the Malay dialects, and in the Chinyanja dialect for natives of Central Africa, on the shores of Lake Nyassa, the Wen-li version, of which 664,358 copies or portions issued in 1886–87 from the Society's press at Han-kow, and two Gospels in Corean. It is preparing a Tannese and a Mandarin colloquial version. It has had its share in the printing of the Japanese Scriptures.

The claim of the Bible Society to rank among the great foreign missionary agencies of the world may be thus summarily described. It touches 'the Dark Continent' at more than one point—last year in Egypt, Calabar, Kaffraria, and Natal. In South America, it aids Protestant aggressive work in Brazil, where a congregation in Pernambuco, itself the fruits of colportage, supplies several successful distributors of the Word. In Asia, it has begun work among the wandering Bedouins of the Syrian Desert; it has distributed the Scriptures in thousands among the Tartar tribes of Mongolia; it is sowing the good seed of the Word in several of the provinces of India; it was among the first to establish regular colportage in Corea, into whose tongue it was also the first to translate the Gospel story; in the great Chinese Empire, where it has since 1864 circulated 1,147,225 Scriptures, it employs 4 European agents and 54 native colporteurs, and has the aid of missionaries belonging to 11 different Societies; and in the island-empire of Japan, under European agency, 43 colporteurs (each costing only £20 a year) sold last year 52,219 Scriptures, making a total of 373,677 since 1875.

III.—The American Bible Society. (*See American Societies*, p. 387.)

IV.—The three above-named are the chief Bible Societies of the world. Those of other countries, so far as they touch upon heathendom, follow for the most part the same methods, according to their resources. Thus, the Hibernian Bible Society, established in 1806, the Danish Bible Society (1814), the Netherlands Bible Society (1815), and the Norwegian Bible Society (1816), exist chiefly for home work, while aiding the Missions of their respective countries. There are also Bible Societies in Germany, France, and Switzerland.

V.—Some Societies should now be noticed, formed for the circulation of the Scriptures *under special conditions*. Thus the TRINITARIAN BIBLE SOCIETY was formed in 1831 for the circulation of translations made only from the original Scriptures, to the exclusion of all versions from the Latin Vulgate. It is chiefly therefore concerned with Continental Bible work, having little or nothing to do with the outlying fields of heathendom. It publishes, however, the late Mr. Salkinson's Hebrew version of the New Testament, which has been acceptable and useful to the Jews in many countries. (The version now circulated by the British and Foreign Bible Society is by the eminent Leipzig Professor, Dr. Delitzsch.) The income of the Society for 1877–8, from free contributions, including legacies, was £1,521; from the sale of Scriptures, etc., £456. The foreign circulation was 576 Bibles, 9,573 New Testaments, and 60,942 portions; amounting in all to 71,085.

VI.—THE BIBLE TRANSLATION SOCIETY was established in 1840 to assist brethren connected with the Baptist Missionary Society in their translations of the Scriptures into the languages of the East. Some of them, *e.g.* Drs. Carey, Marshman, and Yates, had been long distinguished for their zeal and ability in this department of mission labours, and they had received through many years liberal assistance in it from the British and Foreign Bible Society. Through the persistency of those brethren in employing words signifying 'immersion' when translating those of the New Testament referring to 'baptism,' that assistance was withheld; and to supply the need thus occasioned, friends sympathizing with the translators originated this Society; and as the resolution of the Bible Society is unchanged, they sustain it. Since its formation its income has been about £2,000 a-year; last year it was £2,817. It has published, or assisted in publishing, new versions in fourteen distinct languages or dialects of the Mission field; and from the Baptist Mission press in Calcutta it has issued for the use of Indian missionaries more than 2,000,000 of portions of the Word of God. The issues of the last year of which the Report has reached us were 61,000. Two brethren are supported as translators in Calcutta and Allahabad, and

from twelve to fifteen colporteurs are employed in different Mission stations under the superintendence of the missionaries. Assistance has been given to missionaries in Japan, and the New Testament translated by Mr. Saker into the Dualla of Western Africa was printed by the Society. The Congo version —the first portion of which, in the Gospel of Mark, has just been issued—will be assisted by it ; but its funds with difficulty meet the requirements of India, where the increasing desire to know our Sacred Books is one of the clearest indications of missionary progress.

TRACT SOCIETIES.

I.—The Religious Tract Society was established in London, May 1799, at the instance of the Revs. G. Burder and Rowland Hill, with like-minded associates. The Rev. Joseph Hughes was the first secretary. From the first the Society has been unsectarian in principle, its Committee having been always selected in equal number from churchmen and nonconformists. The work of following up the preaching of the Word and the circulation of the Bible with Christian tracts and books, is one the importance of which the Christian Church must recognize, one which it must feel has very large claims on its sympathy, its prayers, its hearty efforts. This is the work in which the Religious Tract Society has been from its very commencement engaged. The Committee state in their address that in matters affecting the fundamental doctrines of Protestantism that 'without reference to points of a secular or merely controversial nature, they consider the Luthers, the Melancthons, the Tyndales, the Cranmers, the Latimers, and the Bradfords of former days as their patterns in sound doctrine and active exertion.' To the Society's home work we can do no more than allude. Our present purpose is very briefly to describe its work in the great Foreign Mission fields. In India, in China and Japan, in Africa, in South America, and Mexico, in Madagascar and Polynesia, it finds itself in constant and happy communication with the Missionary Societies, and missionaries of all the Protestant Churches. In India and Ceylon it works through twelve Tract and Book Societies, to which its grants last year

(1887–8) in paper and money amounted to about £3,720; in China and Japan through nine such Societies receiving £1,005. English and American Mission presses in other parts of the world thankfully receive its co-operation. It is the privilege of its Committee also to lend a helping hand to those excellent Missionary Societies of Basle, Paris, Barmen, Berlin, and Stockholm, which have sent out so many devoted labourers to the Mission field. Its *Annotated New Testament*, containing comments allowed to be especially suitable to missionary converts —short, simple, unsectarian—has been already translated into Syriac, Bengali, Canarese, Urdu, Marathi, Tamil, Cinghalese, Karen, Chinese, and Arabic. It is progressing in the Nestorian, and it is commenced in South Africa for the natives of Basutoland.

The total missionary income of the Society for the year 1887–8, from subscriptions, donations, dividends, and balance of legacies, amounted to £19,103, in addition to which the sum of £12,540 was set apart from the proceeds of the trade department for missionary purposes, and £10,065 were paid by the recipients of grants; so that the whole amount of grants at home and abroad amounted to £41,708. Of this sum £16,532 were devoted to foreign lands, including Europe, North and South America, and Australasia, as well as heathen countries.

No deduction is made from the monies contributed for the missionary work of the Society, and all expenses are met by profits from the trading operations.

There were issued during the year 1887–8, 757 new publications, of which 214 were Tracts. The Society has published in 193 languages, dialects and characters. The total circulation from the home depôt, including Books, Tracts, Periodicals, counted in numbers, Cards, and miscellaneous issues, reached 61,061,050, of which 24,590,600 are Tracts. The issues from foreign depôts may be safely stated at 15,000,000, making a total circulation of 76,061,050, and of 2,602,390,390 since the formation of the Society.

Bible and Tract Societies work harmoniously together for one common end. As already stated, it was in the Committee room of the Religious Tract Society that the British and Foreign Bible Society was proposed, the lines of its constitution aid down, and preliminary rules drawn up.

Special attention is now directed by the Committee to India.

The fact of the establishment by the natives of a Hindu Tract Society calls loudly for new efforts to spread the knowledge of the Truth. The Secretary of the North India Tract Society thus writes:—

'Turning to the question of results, we may be asked if we have anything equally cheering to report. The present decade has seen a great revival of interest in missionary operations, and many, both well-wishers and those who are not well-wishers, are "seeking a sign." It only needs that such friends should attend one of the large annual melas, and see how eagerly distinctly evangelical Christian books and tracts are bought; to accompany the missionary to his preaching-stations and schools, and hear how many a boy will voluntarily repeat page after page of some tract or handbill, to prove that he has read it and deserves to receive another; to stand before the stalls of native booksellers and see how those enemies of decency, of purity, and of truth, the agents of the Arya Samaj, have paid the Tract Societies the homage of that sincerest form of flattery—imitation—in the outward and inward shape of their scurrilous and blasphemous publications. Open one of these miserable productions and you will find the author lamenting that by their tracts "Christians are making hundreds of thousands of disciples, and something must be done to put a stop to this state of things."'

II.—The Society for Promoting Christian Knowledge (see page 22) also publishes Bibles, Testaments, Prayer-books with tracts and other religious works in many languages, and makes liberal grants to missionaries; working very much through foreign vernacular sub-committees, as in Madras for the Tamil and Telugu languages; in the Punjab and Sindh; in Bombay; and Calcutta for the Bengali and languages of the North-west Provinces. Grants of publications were also made during 1888 in Swahili, Yoruba, Malagasy, Arabic, Susu Secoana, Qwagutl, French, Cree, Danish, Dutch, German, etc., languages. The entire missionary income of the Society for home and foreign purposes amounted for the year 1887–8 to £40,289 16*s.* 7*d.*, including free contributions of all kinds, dividends, and the available profit on book-selling account. The amount devoted to the Foreign Translation Fund amounted to £1,495, and grants of books and tracts had been made to the value of £1,145, besides the money grants to the different colonial and foreign dioceses.

The following list of books published since March 13, 1887,

will give some idea of the variety and extent of the Society's operations.

AINU.—'The Creed, the Lord's Prayer, and the Ten Commandments.'
ARABIC.—'The Balance of Truth;' 'Testimony of the Books;' 'The Scriptures' and 'Koran.'
BENGALI.—'Lectures on Confirmation' (Vaughan).
BURMESE.—'An Explanation of the Apostles' Creed;' 'Maclear's Catechism.'
CREE.—'Syllabarium;' 'Prayer Book;' 'Hymns.'
FAN.—'Vocabulary.'
FLORIDA.—'Gospels and Acts.'
GONDI.—'Grammar.'
HADDENDOWA.—'Vocabulary.'
HAUSA.—'Prayer Book.'
HINDI.—'The Book of Common Prayer.'
KAFIR.—'The Seven Last Words.'
KAREN.—'Book of Common Prayer;' 'Some Chief Truths of Religion.'
KASHMIRI.—'Grammar.'
KAVIRONDO.—'Vocabulary.'
KI-MAKUA.—'Vocabulary.'
LUGANDA.—'Primer of the Language.'
MALAGASY.—'Prayer Book.'
MALAYALAM.—'Bridges on the Proverbs.'
MANDARIN.—'Book of Common Prayer;' 'Lessons from the Apocrypha.'
MARATHI.—'Commentary on the Epistles to the Corinthians;' 'Burton's Church History.'
NIKA.—'Dictionary.'
QUAGUTL.—'The Prayer Book.'
SECOANA.—'The Prayer Book.'
SINHALESE.—'Manual of Devotion.'
SIOUX.—'Prayers.'
SLAVI.—'Lessons;' 'Hymns.'
SUSU.—'A Reading Book.'
SWAHILI.—'Bible Stories;' 'Sketch of Mahomet's Life;' 'Bible Picture Book;' 'Peep o' Day;' 'The Prayer Book;' 'The Child's Acts of the Apostles;' 'Church History,' pt. ii.; 'Stories and Translations.'
TAMIL.—'Lyric Tune-book;' 'Commentary on the Epistles and Revelation.'
TELUGU.—'Commentary on the Epistles and Revelation;' 'Maclear's New Testament History;' 'Introduction to the Prayer Book;' 'Whately's Evidences.'
URDU.—'The Women of Christendom;' 'Manual of Holy Communion;' 'Commentary on St. John's Gospel.'
YAO.—'Vocabulary.'
YORUBA.—'Tract on Polygamy.'

Other British, Continental and American Tract Societies contemplate the same great end—as the SCOTTISH TRACT AND BOOK SOCIETY, and the MONTHLY TRACT SOCIETY; with Societies in Toulouse, Paris, Switzerland, Florence, Berlin, Bremen, Stockholm, etc. These are mostly home societies, although with connexion in heathen lands.

III.—THE AMERICAN TRACT SOCIETY was formed in New York, 1825, by a union of several previously existing organizations—as the Massachusetts Society for the Promotion of Christian Knowledge (1803), the Connecticut Religious Tract Society (1807), the Vermont Religious Tract Society (1808), the New York Religious Tract Society (1812), and the New England Tract Society, Andover (1814). 'The foreign work of the united Society is now mainly carried on by the aid of missionaries at seventy different stations in the nominally Christian, Mohammedan, and heathen world. At the principal Mission centres committees are formed, each member representing one of the several denominations there labouring; and these prepare and recommend the tracts proper for publication by this Society; and to these undenominational and soul-saving books the annual grants of the Society are devoted. These grants have amounted in fifty-eight years (to 1883) to £129,200, besides many thousands in engravings, books, and other helps. Many valuable books have also been printed at the Tract House for the sole use of Foreign Missions in Armenia, Hawaiian, Zulu, Grebo, etc. The Society has printed more or less, at home and abroad, in 146 languages and dialects, and at foreign stations, 4,340 different publications, including 694 volumes—a work which has borne a very considerable part in conquering heathendom for Christ.'[1]

IV.—THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA may be classed with publishing Societies, although its aims are in some respects even wider. It was established (in May 1858) 'as a memorial of the Lord's mercy in preserving India during the great Indian Mutiny.' Its object is to promote

[1] The Rev. W. W. Rand, D.D., Publishing Secretary of the American Tract Society, in Schaff's *Cyclopædia.*

Christian education in the principal languages of India. This is being done in three ways :—1. By training teachers. 2. By Christian instruction and inspection in the indigenous schools of Bengal. 3. By publishing Christian literature.

There are now two Training Institutions. One is at Ahmednagar, in the centre of the Maráthi population, in the West; the other at Dindigal, in the midst of the great Tamil-speaking people, in the South. Young men, the far greater number being Christians, are being trained in these Institutions for the honourable office of teacher, and are exercised in the art of teaching in the vernaculars.

The system for reaching the youthful pupils in the indigenous schools of Bengal has proved to be most effective. For a small fee several masters in these schools are willing to permit Christian teaching and inspection. These inspected schools are divided into groups or circles, each of which is placed in charge of a Christian native inspector, under the superintendence of a missionary. Many instances of real good done, not only to the peasant boys, but also to their parents and teachers, are on record; and this system, which is usually called the *Circle System*, has been of great service in extending the knowledge of Christianity among the rural population of Bengal.

The Society also issues school-books and general Christian literature. The series of Christian Reading Books, especially intended for use in Mission schools, has been pronounced to be of the highest excellence by some of the most distinguished educational authorities in England. Small tracts and books, cheap, portable, and attractive, have been published. Many of these are by the well-known writer, A. L. O. E., who went to India for the express purpose of devoting her powers for the good of the people of India. Her tales have been translated into the principal languages of India, and have been rendered into them in clear, forcible, and idiomatic style. A new series of pure and Christian literature intended for educated Hindus is now being prepared by the veteran labourer in India, Dr. John Murdoch, who has been connected with the Society from the very first, and who has several times travelled through India with the object of promoting in every way the interests of Christian education and pure literature.

The income of the Society for 1888 is reported at £9,646, of which sum £3,340 were contributed in Great

Britain, and £6,234 were raised in India (including sales). The number of publications printed amounted to 661,967. The Society has spent in India, since the commencement, £210,451, enabling about 900 teachers to be trained, many thousand children to receive a vernacular education, and 13,207,937 copies of 1,200 publications to be printed in EIGHTEEN LANGUAGES.

Magazine :—*Light for India:* Quarterly.

VARIOUS.

I.—ASSOCIATION FOR THE FREE DISTRIBUTION OF THE SCRIPTURES (organized 1874.) The whole of the expense of printing, postage, etc., is borne by Mrs. Robertson, so that the funds of the Association are strictly devoted to the purposes of the work, the free distribution of the Bible in foreign lands. Income about £1,700.

II.—THE RELIGIOUS TRACT AND BOOK SOCIETY OF SCOTLAND, founded in 1793, maintains a native colporteur in India, and gives grants of literature to missionary societies. Annual income about £760.

III.—BOOK AND TRACT SOCIETY OF CHINA, established 1884, makes grants of money, books, pamphlets, periodicals, tracts, and leaflets to societies or individuals engaged in missionary and educational work among the Chinese, and assists societies and individuals engaged in the preparation, translation, printing, and circulation of Christian and educational literature among the Chinese. Annual income about £400.

MISSIONS TO THE JEWS.

I.—The London Society for Promoting Christianity among the Jews.

The Society was founded in the beginning of 1809. It is the only Church of England Society having the twofold object of the evangelization of the Jews at home and in foreign lands.

In September 1817, the work of translating the New Testament into Hebrew was completed. The version was printed, and having undergone several revisions, was issued in a standard form in 1838. The Society also took an important share in the publication of the Hebrew Old Testament in an accessible form. They also published a collection of *Haphtorahs*, or selections from the Prophets, bearing specially on the character and work of the Messiah. The Liturgy of the Church of England has also been translated into Hebrew, and is employed both in London and in Jerusalem.

In 1825 an event of signal importance took place, in the conversion and baptism of Michael Solomon Alexander.

'Walking with a friend, his attention was attracted by a large handbill, notifying the Annual Meeting of the local Association in aid of the Society for Promoting Christianity amongst the Jews. His curiosity was excited, and, in answer to his eager inquiries, he was informed that the Society hoped to convert the Jews by means of the New Testament. He had now to learn what the New Testament was, and was told that it was an absurd book, which he would do well to read, and which indeed every Jew ought to read, with a view to the confirmation of his own mind and in his own religion, and in opposition to Christianity.

'He *did* read the New Testament; and the very first perusal of its sacred pages awakened an inquiry and an interest, which four years of severe mental conflict brought to a happy determination. With a mind dissatisfied and ill at ease, struggling with conviction on the one hand, and the prospect of worldly disgrace and ruin on the other, after one or two changes he settled at Plymouth as reader in the Jewish synagogue. He subsequently married; and now, as he thought, stedfastly resolved to abandon every thought of Christ and His religion. Through God's mercy he was not long able to persevere in this resolution. Yet the struggle within was almost heart-rending. He was afraid to come near the church, and yet on Sunday evenings would steal silently under its walls, and,

almost riveted to the spot, listen to the pealing organ as it accompanied the songs of Christian praise. At length, after having for some time communicated his difficulties to a Jewish friend, it became necessary to make a formal announcement of his views to the congregation in which he ministered; and after a very short interval he was enabled to decide fully and finally for Christ.'

Two years afterwards, Mr. Alexander received ordination in the Church of England, and after earnestly labouring for some time in England, he was, in 1841, consecrated a Bishop of Jerusalem.

The Society now occupies fields of labour in EUROPE, ASIA, and AFRICA. It sustains missionaries in France, Italy, the German Empire, Holland, Austria, Russia, Poland, Turkey, Asia Minor, Persia, and the Danubian Principalities. It has carried on its work in North Africa, including Egypt, and in Abyssinia, in which latter country the labours and sufferings of the late Rev. H. A. Stern will be fresh in the recollection of many. In fact, wherever the children of Israel are found, there is the sphere of its operations; and although met with strong and constant opposition, the work has been much blessed by God.[1]

Many Jews are admitted into the church by Holy Baptism by the Society's missionaries in London, Berlin, Hamburg, Warsaw, Jerusalem, Mogador, and elsewhere; while numerous Christian Israelites, instructed by the Society's agents, are baptized by parochial clergymen at home and abroad. In the Society's Chapel, Palestine Place, London, 1,367 Jews have been baptised, half of whom were adults.

When the Society was formed, there were not fifty Christian Israelites known in the United Kingdom. Now our missionaries estimate that there are 3,000, and also more than 100 ordained clergymen of the seed of Abraham. In Germany, it is said there is hardly a town where there are not some proselytes—Jews who believe in the Lord Jesus Christ—and this is the result of our Mission, directly or indirectly. There are now probably 5,000.

No estimate can be formed of the number of Jews who, after having received Christian instruction at the hands of the Society's missionaries, are baptized by clergymen of English and Continental Churches. Such Christian Jews are lost sight of as converts and fruits of the Mission. In one way or another,

[1] See *Our Missions*, by the Rev. Thomas D. Halsted, M.A.

according to a recent writer, as many as 1,500 Jews leave the Synagogue for the Church of Christ every year. There are also a large number of secret believers in Christianity amongst the Jews.

A striking change has come over the feelings and convictions of the Jews subsequent to, and in no small degree consequent upon, missionary work amongst them. The widely-circulated Hebrew periodical, *Hamelitz*, said, not many months ago, 'The majority of Jews are more familiar with the doctrines and sayings of the New Testament than they are with the Talmud and the Pentateuch.' The decay of many ancient prejudices and superstitions, the improved character of the Synagogue service, the feeling of confidence frequently evidenced in the motives of our missionaries, the frequent acknowledgment that Jesus was a great reformer, and that His religion has its mission to fulfil, the desire to possess the Old Testament. the intellectual conviction of many that their system is unsatisfactory, and that Christianity has established its claim to be heard—these are a few out of many indications of a change, the results and importance of which none can fully estimate.

In Jerusalem, there are many important auxiliaries to the Mission. The Institution for Jewesses; the Hospital, where the Jew is made practically to understand the power of Christian love and benevolence, with more than 500 in-patients and 6,000 out-patients yearly; the Enquirers' Home; and the House of Industry, where the convert is put in the way of gaining his livelihood by the exercise of an honest calling.

In London, two kindred institutions, though supported independently of the Society, are very helpful to its work. The Wanderers' Home, supported by voluntary contributions, where enquirers have a humble shelter, whilst quietly studying the Holy Scriptures; and the Operative Jewish Converts' Institution, governed by an independent Committee, and supported by voluntary contributions, its object being, as its name implies, identical with that of the House of Industry at Jerusalem. Proselytes and enquirers, whilst under Christian instruction, are taught the trades of printing and bookbinding.

The report of the Society for 1887–8 gives the following particulars:—

'The aggregate income for the year amounted to £33,925 13*s.* 6*d.*, while the expenditure at home and abroad was £37,344 11*s.* During the

year there had been issued from the Society's depôt 5,600 Bibles, 4,018 New Testaments, whole or in part, 17,219 missionary books and tracts, 119,748 periodicals, and 59,301 home tracts and appeals. The Society has 132 agents at work, 82 of whom are Christian Israelites. Since 1823, 164,806 entire copies of the Old Testament, and 405,606 parts of the same, had been circulated, and since 1817, 212,080 copies of the Hebrew New Testament, and portions thereof, had been sold or distributed gratis. The Society has mission schools in London, Jerusalem, Constantinople, Damascus, Bucharest, Tunis, etc., where several hundred Jewish children are educated.'

Magazines:—*The Jewish Advocate:* Quarterly; *The Jewish Intelligencer:* Monthly.

II.—The British Society for the Propagation of the Gospel among the Jews.

On the formation of the *London Society for Promoting Christianity amongst the Jews*, as described in the preceding section, a Committee was appointed by the General Assembly of the Church of Scotland to carry a Mission work among the people. The Committee sent a deputation to visit Palestine and the East, with the view of ascertaining the actual state of the Jews. The Report of this Mission, prepared by Andrew Bonar, one of the deputies, and the memoir and writings of R. M. McCheyne, another of them, gave a great impetus to Jewish Missions. The Church of Scotland sent missionaries to Austria and Palestine, and encouraged the formation of an English Society, which would take up the work among the Jews in England. Such a Society, which could unite the members of the Evangelical Churches, had for some time been a want felt among Christians in London. When the proposal, accompanied with an offer of substantial aid, came from Scotland, a number of Christians interested in Israel met on the 7th of November, 1842, and founded The British Society for the Propagation of the Gospel among the Jews.

The first Report of the Committee is an interesting record of the beginning of the work. To excite the best sympathies of God's people on behalf of the Jews, the Society instituted prayer-meetings, where earnest supplications were offered for the conversion of Israel; and secured the delivery and subsequent publication of a course of lectures by eminent ministers on the history, condition, and prospects of the Jews. The

proper work of the Society was vigorously undertaken in different directions. Lectures directly addressed to the Jew on subjects of special interest to him, were delivered in London. An edition of the New Testament, and a pamphlet containing the principal Messianic prophecies, were issued in Hebrew. An acknowledgment was made of the liberality of the Church of Scotland by presenting the Jewish Committee of the Free Church with 1,000 copies of the latter publication. And lastly, the four missionary agents employed by the Society reported successes already attained.

The growing interest among God's people in the seed of Abraham, and the consequent ever-enlarging sympathy with and help in the work of the Society, have enabled the Committee to extend their operations. As a little seed becomes a forest, so this Society, small in its beginning, has grown slowly but surely in strength and usefulness. Forty-five years ago it began with four agents; and now there are upwards of 100 who carry the Gospel to the Jews in ENGLAND, GERMANY, AUSTRIA, RUSSIA, TURKEY, and the HOLY LAND.

Tracts and copies of the Scriptures are circulated. Many Jews have by this Society been led to believe that Jesus is the Christ. Much good has been done among the thousands of Jews in London by the various agents, and by the Mission House, with its important Medical Missions.

'Our work,' writes the Rev. J. Dunlop, the Secretary, 'has been like the building of a lighthouse under the tide. Much labour, time, and material are first expended in laying the foundation under the water, out of sight. Then the superstructure becomes visible, and rises higher and higher, till at last the lamps are lit, the lights revolve, and lives are saved. So our devoted missionaries have been labouring for forty-five years, first laying a good foundation, and then building upon it a superstructure firm and strong, to the glory of God and the good of His ancient people. And now all true voices of the past forty-five years; the voices of the glorified founders and supporters; the voices of the noble workers at home and abroad; the voices of Mr. Rabbinowitz, the pastor, and the members of the Hebrew Christian Church in Kischinew, South Russia, which was inaugurated on the occasion of the visit of the British Society's Treasurer and Secretary; the voices of Rabbi Lichtenstein, of Tapio Zelle, in Hungary, and his many sympathizers, all exclaim, "Excelsior; go on increasing your staff; go on enlarging your operations; go on building higher and higher, till the Jews shall be uplifted like a mighty Pharos in the midst of a dark sea, to give to all nations 'the light of the knowledge of the glory of God in the face of Jesus Christ.'"'

In England there are 6 principal stations, in Germany 5, in

Austria 2, in Russia 2, in Turkey 2, and in Palestine 1. There are upwards of 100 missionaries and helpers engaged in the work. The income for 1887–8 amounted to £8,182.

Magazine :—*The Jewish Herald:* Monthly.

III.—Free Church of Scotland's Committee on the Conversion of the Jews.

As a result of their Mission to the Jews, sent out by the Church of Scotland in 1839, a Mission to the Jews was begun, the late Dr. John Duncan resigning his charge in Glasgow to undertake the work. He and the other missionaries adhered to the Free Church at the Disruption of 1843, and the work has been carried on ever since with vigour by that Church. The Established Church has also continued its work among the Jews of Egypt and Turkey.

Besides the stations named below, the work has been carried on at different times in Leghorn, Ancona, Galatz, Jassy, Strassburg, and other places.

SUMMARY: Free Church Mission to the Jews.

Income for 1887–8, £8,177.

Fields of Labour.	Entered A.D.	No. of Out-Stations.	Foreign Workers.			Native Workers.		
			Ordained.	Lay.	Female.	Licensed Missionaries.	Lay.	Female.
Principal Stations :—								
Budapest . .	1841	...	2	...	...	1	7	4
Constantinople	1842	2	2	...	...	1	6	5
Prague . .	1862	...	1	...	...	...	2	...
Amsterdam .	1849	...	...	...	...	...	...	...
Breslau . .	1853	3	1	...	...	...	2	...
Sea of Galilee (Tiberias) .	1884	...	...	1	2	...	2	...
Totals . .	...	5	6	1	2	2	19	9

FREE CHURCH OF SCOTLAND'S MISSION TO THE JEWS.—SUMMARY.—*continued.*

Fields of Labour.	Communicants.	Schools.	Scholars on Roll.	Native Contributions.
PRINCIPAL STATIONS :—				£
Budapest . .	100	1	377	211
Constantinople	36	4	274	199
Prague . .	...	...	...	17
Amsterdam .	...	...	...	...
Breslau . .	120	...	...	49
Sea of Galilee (Tiberias) .	...	...	53	56
Totals . .	256	5	704	532

IV.—THE MILDMAY MISSION TO THE JEWS, commenced in 1876 under the direction of the Rev. John Wilkinson, is linked to the Conference Hall, Mildmay Park, and makes London its centre of work. Besides general mission work carried on by visitation, Gospel addresses, tea-meetings, a sewing class, night schools for adults and children, there are a medical mission, employing 2 doctors and 2 deaconesses, and a convalescent home. There are also a home for inquirers and converts, and a home and school for poor children. Hebrew New Testaments in the new version of the late Mr. Salkinson are distributed in various countries, and grants are made to missionaries of other societies all over the world. Several mission tours have been made on the Continent, embracing Pomerania, Bohemia, Austria, Hungary, Roumania, Galicia, and important portions of Russia. An itinerant Mission established in Morocco is temporarily suspended by the recent death of the missionary.

A central hall for mission work in East London is contemplated.

There are thirty-five agents in the Mission. The income for 1888 was £6,531. 4*s*., £1,500 of which was towards the proposed Hall.

Magazine :—*Service for the King ;* Monthly.

V.—Church of Scotland Mission to the Jews.

The first Report of a Committee on the Conversion of the Jews was presented to the General Assembly and approved, in 1838. The following year a deputation was sent to enquire into the condition of the Jews in Turkey, Palestine and the continent of Europe. Jassy, Pesth and Constantinople were chosen as stations, and in 1842 the General Assembly authorized their committee to establish a Jewish Mission in London if they should see cause. As the result of much negotiation they recommended the formation of a separate Association for the purpose. The British Society for the Propagation of the Gospel among the Jews was formed accordingly. In 1843 all the agents of the committee joined the Free Church and remained at their respective stations. Various successive attempts were made by the Church of Scotland thereafter to establish Missions at Cochin, Tunis, the West End of London, Karlsruhe, Darmstadt, Speyer and Wurtzburg. They were not very successful. In 1856, after the termination of the Crimean War, the American Board of Commissioners for Foreign Missions having withdrawn from the Jewish field in Turkey, the Church of Scotland took up Jewish work at Salonica and Symrna; in 1858 at Alexandria, in 1859 at Constantinople and in 1864 at Beyront. In 1865 they withdrew altogether from Germany, thus concentrating their attention on the above five stations in the Turkish Empire. The only exception was an interesting mission among the Falashas or Jews of Abyssinia from 1861 to 1867. Our two agents having been imprisoned by King Theodore, were released and brought back by the British Army.

At each of these five stations there is one ordained Missionary; at four of them, schools both for boys and girls; and at one (Salonica) a school for girls only. At Smyrna there is also a Medical Mission with a Hospital—the Beaconsfield Memorial. At three of the stations, converted Jews act as Evangelists. In 1887 there were 1,792 children on the school rolls, of these 945 were Jewish children. The Committee have had a fair amount of encouragement in the number of baptisms, but they lay most stress on the influences of these schools in instructing the young in Christian truth and infusing the spirit of life in Christ Jesus

into the Jewish community. A marked change has been wrought within recent years in the attitude of the Jews towards Christians and towards the question of the Messiahship of Jesus.

VI.—Church of Scotland Ladies' Association for the Christian Education of Jewish Females.

Before the secession of 1843 there was a small Association in existence; but, most of the members leaving the Church at that time, there was for about a year no Association for the education of Jewish females in connection with the Church of Scotland.

In 1844 a large Committee was formed, a staff of Collectors organised, and a new Association founded.

The Association has now schools at all the stations where the General Assembly has missionaries to the Jews.

Smyrna.—Teacher, Miss Menzies and Assistants. There are 140 names on the roll; 120 are Jewesses, their ages varying from 13 to 17. In connection with the Hospital at Smyrna the Association supports a nurse.

Salonica (the ancient Thessalonica).—Teachers, Miss Walker and others. Although the school is avowedly a Christian school, it is full to overflowing. All the girls are Jewesses.

Alexandria.—The school here is admirably equipped and thoroughly efficient. War at one time, and then the scourge of cholera, have seriously interrupted the work, but it has continued to prosper. Miss Kirkpatrick is lady superintendent, and associated with her is Miss Calder. They have an excellent staff of masters and mistresses under them. On the roll are 140, of whom 76 are Jewesses. Besides the school for the better class of children, a school was opened some years ago for the poorer class, mostly German Jewesses.

Constantinople.—Teacher: Miss Bennett. Industrial Department: Miss Tucker. The school is largely attended.

Beyrout.—Station recently re-opened. Mrs. Staiger is teacher of Jewish girls; and there is a well-attended mothers' meeting at which Bible instruction is given.

The funds reported in 1888 showed an income of £1184 (including two legacies of £707), an expenditure of £503 with a balance of £681.

It must not be supposed that all these schools are *entirely* supported by the Ladies' Association. They provide, as far as they can, the salaries required; but unless the Assembly's Committee gave them substantial aid some of the schools would have to be given up.

In addition to the above, many other Societies (see list) are carried on in different parts of the world. The aim of all is the same—to make known the true Messiah to the seed of Israel. At least one-half of the workers are of Jewish extraction. Dr. C. F. Heman[1] calculates that 'the average yearly number of baptisms is 626, of which 165 occur in the Protestant Church, and 461 in the Greek. A hundred thousand is a fair estimate of the number of Jews who have embraced Christianity since the beginning of the century.'

The following list of Societies, in order of their formation, will give a good idea of the attention paid by the Christian Church to the needs of the Hebrew race.

1808. London Society.
1822. Berlin Society.
,, Saxon Mission Union.
1830. Friends of Israel Society at Basle.
1835. Friends of Israel Society at Strasburg.
1836. Berlin Proselytes' Union.
1841. Scottish Mission.
,, Irish Presbyterian Mission.
1842. Rhenish Westphalian Mission.
,, British Society.
1843. Free Church of Scotland Mission.
1844. Norwegian Jewish Mission.
,, Holland Auxiliary.
,, Lubeck Friends of Israel.
1849. Bavarian Union.
1860. Pastor Faltin's Mission.
1861. Dutch Society for Israel.
1870. Baltic Mission.
1871. Lutheran Central Mission.
,, English Presbyterian Mission.
1874. Wurtemberg Mission.
1874. North-American Episcopal Mission.
1875. Christian Reform Mission, Holland.
1876. Mildmay Mission.
,, Swedish Israel's Union.
1878. Ziour Union.
1879. Parochial Mission.
,, Barbican Mission.
1880. Instituta Judaica.
1881. Petersburg Mission.
1882. Freshman's Mission.
1883. Missouri Mission.
,, Rabbinowitz Mission.
1884. United Presbyterian Mission.
1885. Scottish Home Mission.
,, Mecklenberg Mission.
,, Danish Israel's Mission.
,, Mission in Chicago.
,, French Jewish Mission.
1886. Wesleyan Mission.
,, Methodist Mission.
,, Swedish Mission Association.
1887. Evangelical Mission to Israel.

[1] See Schaff's *Cyclopædia.*

Esdras Edzard laboured as missionary to Jews in Hamburg from 1657 to his death in 1708.

His pupil, Herman Francke, took up the work, and owing to his influence the Institutum Judaicum was founded at Halle, and the Jewish mission of Count Zinzendorf commenced.

SUMMARY.

In England there are 9 societies working amongst the Jews, viz.—

1. London Society.
2. British Society.
3. Mildmay Society.
4. London City Mission.
5. Parochial Mission.
6. English Presbyterian Mission.
7. Jewish Emigration Mission.
8. Barbican Mission.
9. Evangelical Mission to Israel.

In Holland, 5 societies; in Ireland, 1 society; these together employ 312 agents.

In Germany,	12	societies,	employing	13	agents.
„ Switzerland,	1	„	„	1	„
„ Holland,	3	„	„	3	„
„ Scandinavia,	5	„	„	6	„
„ France,	2	„	„	?	„
„ Russia,	4	„	„	8	„
„ North America,	7	„	„	34	„

Total: 49 societies; 377 agents; 132 stations.

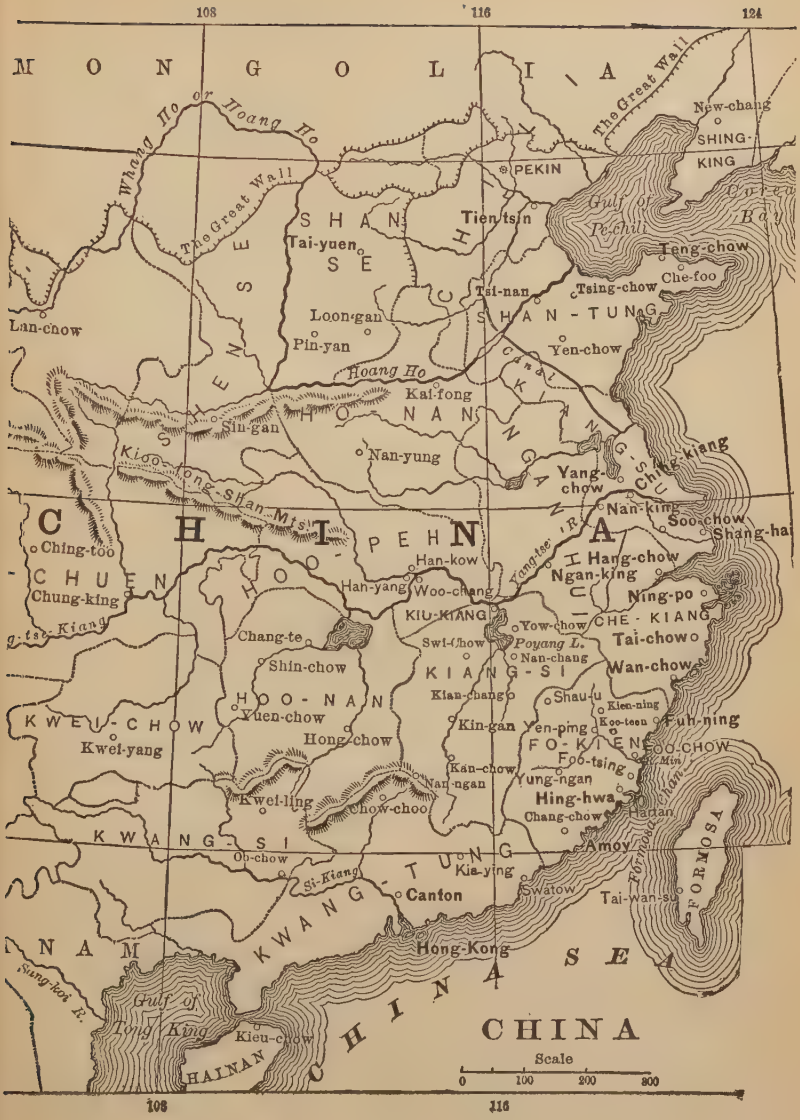
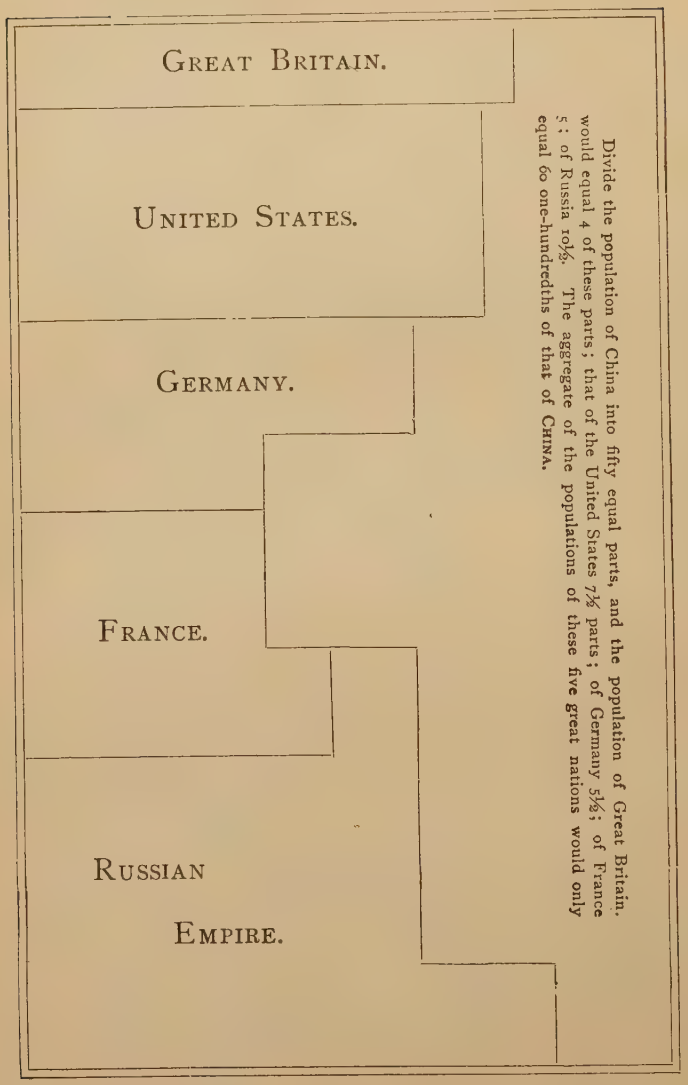

108
116
124
MONGOLIA
Whang Ho or Hoang Ho
The Great Wall
PEKIN
New-chang
SHING-KING
Gulf of Pe-chili
Bay
Teng-chow
Che-foo
Tien-tsin
Tai-yuen
SHAN-SE
Tsing-chow
Tai-nan
SHAN-TUNG
Lan-chow
Loon-gan
Pin-yan
Yen-chow
Grand Canal
Hoang Ho
Kai-fong
HO-NAN
Sin-gan
Kiu-long-Shan Mts.
Nan-yung
KIANG-SU
Yang-chow
Chin-kiang
Nan-king
Soo-chow
Shang-hai
CHI-PEH
CHINA
Ching-too
CHUEN
Han-kow
Han-yang
Woo-chang
Yang-tse-Kiang
I Hang-chow
Ngan-king
Ning-po
Chung-king
HOO-PEH
KIU-KIANG
Yow-chow
CHE-KIANG
Tai-chow
Kiang
Chang-te
Swi-chow
Poyang L.
Nan-chang
Wan-chow
Shin-chow
KIANG-SI
Kian-chang
Shau-u
Kien-ning
HOO-NAN
KWEI-CHOW
Yuen-chow
Kin-gan
Yen-ping
Koo-teen
Fuh-ning
Kwei-yang
Hong-chow
FO-KIEN
FOO-CHOW
Foo-tsing
Min
Kan-chow
Yung-ngan
Nan-ngan
Hing-hwa
Kwei-ling
Chow-choo
Chang-chow
Hanan
KWANG-SI
Ob-chow
KWANG-TUNG
Amoy
Formosa Channel
Kia-ying
Si-Kiang
Canton
Swatow
Tai-wan-foo
FORMOSA
NAM
Hong-Kong
SEA
CHINA
Gulf of Tong King
Kieu-chow
HAINAN
CHINA
Scale
0
100
200
300
108
116

Diagram of Comparative Populations.

The whole space represents China.



Divide the population of China into fifty equal parts, and the population of Great Britain would equal 4 of these parts; that of the United States 7⅝ parts; of Germany 5⅛; of France 5; of Russia 10⅝. The aggregate of the populations of these five great nations would only equal 60 one-hundredths of that of China.

SECTION III.

MISSIONARY SOCIETIES

ON THE

CONTINENT OF EUROPE.

*** The Societies enumerated in the following pages are the principal Protestant organizations on the Continent for the evangelization of the heathen. Others are also at work on different fields of labour.

THE MISSIONS OF THE CHURCH OF THE UNITAS FRATRUM, OR UNITED BRETHREN, COMMONLY CALLED 'MORAVIAN MISSIONS.'[1]

THIS community of Christians may fairly be regarded as pioneers in the work of Missions to the Heathen. Their work was commenced 157 years ago, and is still carried on as a joint effort of the whole Moravian Church in its three provinces, German, British, and American. The superintendence of it is committed to the Directing Board at Herrnhut, elected by their decennial General Synods. In this country a LONDON ASSOCIATION in aid of the work was formed in 1817 by Christians belonging to other Churches. But the little colony of the renewed 'Unity of the Brethren' at Herrnhut, mainly consisting of poor exiles for conscience' sake from Bohemia and Moravia, began their missionary enterprise by sending two missionaries to the slaves of St. Thomas, in the Danish West Indies. These pioneers started on August 21st, 1732, and in the following January, two more went to Greenland, to help Hans Egede in his work. Like their predecessors, they travelled on foot to Copenhagen, with only a few shillings in their pockets, and thence they found a passage for their destination as Providence pointed out. They proved to be the forerunners of a goodly number animated with the like spirit of devotion and the one aim 'to win souls for Christ.' During the 156 years

[1] The name chosen (1457) by the original Taborite settlers at Kunwald, in the Barony of Senftenberg, was *Fratres Legis Christi* (Brethren of the Law of Christ). This was soon shortened to *The Brethren*. When the organisation of the Church was completed, 'Unitas Fratrum' (in Bohemian, *Jednota Bratrska*) became its official title, and to this day in Germany, Great Britain and North America, as formerly in Bohemia, Moravia and Poland, its members form *the Unity of the Brethren*, or *the Church of the United Brethren*.

The common misnomer *Moravians* arose out of the fact that the first refugees, who founded Herrnhut (1722), came from the 'hidden seed,' or remnant of the ancient Unity in Moravia, and not from Bohemia itself, whence many subsequently augmented the colony.

which have since elapsed, more than 2,300 missionary workers have gone forth from the home churches of the Unity, many from Great Britain and America, but the majority from the Continent.

In the first *nine* years, *eight* missions to heathen tribes were commenced, and *fifteen* years later the mission-fields were *sixteen* in number, bringing the glad tidings of salvation to Negroes, Hottentots, Eskimoes, Greenlanders and American Indians. In some instances these early efforts proved rather transitory Gospel testimony than settled missionary work, but the Church is still occupying not a few of the fields of labour thus early taken possession of in the name of the Lord, as well as others since entered. In countries widely scattered over the face of the globe, stations have been founded, souls have been won for Christ, churches built up, schools established, and native workers educated. In several of these lands the present congregations are descendants in the fourth or fifth generation from those who first received the Gospel. In more than one the enslaved have been prepared to receive and use aright the blessings of emancipation. By the blessing of the Lord the whole mission has prospered and grown. Seventy years ago the total membership of the congregations gathered from among the heathen was 30,000; now it is 84,000.

The following missionary efforts either proved ineffectual after one or more attempts, or had to be suspended after a longer trial:—Lapland (1734–1735); among the Samoyedes of North-west Siberia (1737–1741); West Africa, on the River Volta (1737–1771); Algiers (1740); Ceylon (1740–1766); among the Calmucks (1742–1823); Persia (1747–1748); Egypt and Abyssinia (1752–1783); and in the East Indies, Tranquebar, Serampore, and the Nicobar Islands (1759–1796). Missionaries were sent to China (1742), and to the Caucasus (1782), but either failed to reach the country or found no possibility of working there.

Among many pioneer missionaries worthy of special mention are the following:—Leonhard Dober and David Nitschmann, who in 1722 went to St. Thomas, as the first messengers of the Brethren's Church to the heathen; Matthew and Christian Stach and Frederick Boehnisch, the early workers in Greenland; George Schmidt, the first missionary to South Africa, 1736; Solomon Schumann, the 'apostle of the Arawack Indians' in

Guiana; David Zeisberger, for sixty-three eventful years the leading spirit of the North American Indian Mission; Christian Erhardt, who laid down his life for Labrador in 1752; Jens Haven, fired by the tidings of Erhardt's death to begin a mission on that coast, which has lasted to this day—and many others of later date, including not a few natives of the various fields, whose ardent desire for the salvation of their countrymen made them true missionaries.

The present fields of the 'Moravian Missions' are:—

The West Indies. This field is now divided into two provinces:—

A. The *Eastern Province*, consisting of the work on the islands of St. Thomas (commenced in 1732), St. Jan (1754), St. Croix (1754), Antigua (1756), Barbados (1765), St. Kitts (1777), and Tobago (1790–1799, and renewed 1827).

B. The *Western Province*, consisting of the congregations in Jamaica (1754).

In spite of severe depression of the staple trade of the West Indian Islands, these churches are steadily endeavouring to attain to complete self-support, as a fourth Province of the Unity of the Brethren, independent of its mission administration. The last general Synod (Herrnhut, 1879) adopted decisive resolutions in this direction.

The present work in Demerara (1878), where a previous attempt lasted from 1835 to 1840, is carried on among emigrants from Barbados to British Guiana.

Greenland. Since 1733 the Danish and Moravian missionaries have worked side by side among the inhabitants of the West Coast, which is now Christianized, and both are at present specially concerned with measures for evangelizing the heathen on the East Coast.

North American Indian Mission, a small remnant, among the Delawares and Cherokees of Canada and the United States, of long and arduous labours from 1734, among many tribes, some of which have quite died out.

Surinam, or Dutch Guiana. This work (commenced in 1735) now includes missions to—(1) the negroes (and also

coolies and Chinese) of the capital and of the plantations; (2) the Bush negroes (Maroons) of the forests. A mission carried on from 1738 to 1816 among the Arawack Indians will also bear fruit for eternity.

SOUTH AFRICA. This extensive field (begun 1736–1744 renewed 1792) has also been divided into a Western and an Eastern Province; the former embracing the older stations among the Hottentots of the Cape Colony, the latter, those in Kaffraria.

Work among lepers was carried on by Moravian missionaries in the Government hospital, first at Hemel en Aarde, and then on Robben Island, from 1823 to 1867, when a chaplain of the English Church was appointed.

Just at this time the Lord opened another sphere of similar usefulness in a *Leper Home at Jerusalem*, founded by a Christian Baroness. From its commencement the missionaries for the hospital have been supplied by the Moravian Church, and in 1880 the institution passed into the hands of its Directing Board. In the new building, opened April, 1887, five Christian workers minister to about twenty-five sufferers from that terrible disease.

LABRADOR. A work among Eskimoes very similar to that in Greenland. One of the most remarkable features of this mission (commenced in 1771) is the preservation of the ships successively employed in its special service. For 119 years the annual voyage, upon which so much depends for the missionaries on those dreary Northern shores, has been safely accomplished through the goodness of the Lord.

MOSKITO COAST. A mission has been carried on since 1848 among Indians and Creoles in the Moskito Indian Territory, Central America. The divine blessing has also rested on this work, and in 1881 a remarkable awakening began among the Indians and extended along the coast. The quickening influences abide.

AUSTRALIA. Fruitless attempts from 1850 to 1856, to found a mission among the Aborigines of Victoria, have been succeeded by more permanent work on two native reserves in that colony. Whilst the Moravian Church supplies the men,

[*Continued on p.* 260.

SUMMARY.—MORAVIAN MISSIONS.

Annual Income,[1] £16,803.—(From the Official Statistics, July, 1888.)

Fields of Labour.	Entered, A.D.	No. of Stations.	Foreign Workers.			Native Workers.			Adherents.	Day Schools.	Day Scholars.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.			
Greenland	1733	6	7	2	8	...	31	11	1,597	32	396
Labrador	1771	6	15	6	19	...	37	23	1,251	6	208
Alaska	1885	2	3	...	3	...	...	...	...	...	...
N. American Indians	1734	5	4	1	4	...	7	5	225	1	17
Jamaica	1754	20	14	...	13	6	175	106	16,005	68	6,459
St. Thomas	1732	3	1	...	1	1	17	17	1,505	4	269
St. Jan.	1754	2	...	...	...	1	9	11	792	3	119
St. Croix	1740	3	2	...	1	1	43	32	2,427	...	...
Antigua	1765	9	6	...	5	3	69	72	7,463	14	1,629
St. Kitts	1777	4	2	...	1	1	40	31	4,039	7	854
Barbados	1765	4	2	...	2	1	29	19	3,241	20	2,362
Tobago	1790	3	1	...	1	1	33	30	2,744	5	437
Demerara	1878	2	...	...	...	1	24	4	672	2	179
Moskito Coast	1848	12	9	1	10	2	21	14	3,294	10	545
Surinam	1735	17	34	2	35	...	209	168	26,262	13	1,994
South Africa	1736	24	28	1	28	3	212	143	12,530	33	2,722
Australia	1849	2	3	...	3	...	...	...	112	2	24
Himalayas or Tibet	1853	3	4	...	4	...	...	...	42	3	66
Totals		127	135	13	138	21	956	686	84,201	223	18,280

[1] The entire annual cost of the Mission is about £50,000. Of this, the sum above given is that raised *from home sources*; the balance comprises the contributions of Native Churches, Government Grants for Schools, Interest of Endowment-funds, and the proceeds of industrial enterprises carried on for the benefit of the Mission and the elevation of the native populations.

Christians of other denominations in Australia mainly provide for the support of the stations.

Tibet. The mission (commenced in Central Asia in 1853) may be viewed as the outcome of a century's longings and endeavours to convey the Gospel to the Mongolian race. If the goal could not be reached through Russian territory, might not British India afford a way to it? In this hope two missionaries set out in 1853, but after long journeyings found it impossible to get a foothold in Mongolia proper, or Chinese Tibet. They therefore began Christian work among the Tibetan Buddhists of the Himalayan border provinces of India. Recent years have witnessed a northward advance to Leh, in the territory of the Maharajah of Kashmir. The number of converts is still small, but the missionaries have translated the Scriptures into Tibetan, and sown good seed of the Word far and wide among a reading people.

Alaska is the scene of the latest missionary enterprise of the Unitas Fratrum. It was commenced in 1885, and is directed to the Eskimoes of the North-West. The last report from this new field says :—

'We have truly experienced the wonderful power of God over the hearts of men, and we ask grace and wisdom that we may not "Quench the Spirit." Last Easter week a craving for the Word seemed to have awakened in the hearts of the Eskimoes. I was able to hold their attention twice and even three times a day, and each service was between one and two hours in length. On Good Friday the natives were deeply stirred, when we reached the account of the crucifixion, when I explained to them that the blood shed on the cross by our Lord Jesus Christ was for the taking away of our badness (they have no other word for "sin") the older men exclaimed "Kuyana" (Thank you), and added, "We too desire to have our badness taken away by that blood."'

FRENCH MISSIONARY SOCIETIES.

I.—The Paris Society for Evangelical Missions among Non-Christian Nations.

Société des Missions Evangéliques chez les peuples non Chrétiens établis à Paris.

This Society was formed at Paris on November the 4th, 1822. It soon established an institution for educating future missionaries. The three first missionaries were sent out in 1829, according to the advice of Dr. Philip, to South Africa; they were the Revs. Bisseux, Lemue and Rolland. Pastor Grandpierre was there, and remained until 1855, *directeur* (secretary) of the Mission-house. Before him, from 1822 to 1826, Pastor Galland had filled that post. In 1832, the Revs. E. Casalis and T. Arbousset with their lay companion, M. Gossellin, left Paris for South Africa. A remarkable providence led them to Moshesh, the wise chief of the Ba-Sotho (commonly called Basutos) in the Ma-toti mountains. After seven years of apostolic labours, the first Mo-Sotho convert was baptised. In the meanwhile, other missionaries had been sent to Basutoland, whereto the first missionaries sent out in 1829 had also retired after a temporary settlement in Bechuanaland. Through many wars and other perils, the Lord has blessed the work of the Paris missionaries among the Ba-Sotho, as the summary below will show. A theological school added in 1886 to the normal school for educating teachers, and to the special school for evangelists (all three at the central station, Morija, besides the industrial school at Leloalong or Guthing), will soon bring forth the first candidate for the ordained ministry. The whole Bible has been translated into Se-sotho, a Christian literature created, and a bi-monthly periodical edited since 1867 at Morija by the Rev. A. Mabille.

After the revolution of 1848, the want of financial means obliged the Society to close the training institute for a time.

In 1857, the Rev. E. Casalis from Basutoland was called to take the place of M. Grandpierre.

In 1859, two missionaries were sent to China, but this field had soon again (in 1862) to be abandoned.

The work begun in the deadly climate of SENEGAMBIA, in 1862, has for a long time been hindered by many deaths, illnesses, and other accidents. It is hoped that the present staff on the field will reap the fruit sown with so many tears.

At TAHITI, where the London Missionary Society had begun its work in 1797 (see pp. 64, *seq.*), the consequences of the French occupation (1845) induced the Paris Society to send to those isles the Rev. T. Arbousset, late of Basutoland, with the Rev. E. Atger, in the year 1863, and to take over the charge of ministering the Word of Life to the Society Islands.

Since 1885, the Paris Society contributes towards the missionary enterprise of M. Mayor in KABYLIA.

In 1886, the Rev. Fr. Coillard, after two long but fruitful expeditions, the first of which was undertaken in the name of the Ba-Sotho churches, settled on the UPPER ZAMBESI.

Finally, two young missionaries, who have completed their course of studies at the Societies' Institution last year, will follow to the banks of the OGOWE RIVER, three French teachers and one industrial helper, sent out in 1888 to help the work of the American Presbyterians in the French Congo at their request (see p. 361).

Already in the year 1882, Pastor A. Boegner had succeeded M. Casalis as *directeur*. Now, the house, built in 1886–7 (102, Boulevard Arago, Paris), is occupied by the *directeur*, another theological tutor and 11 students. Six professors, four of whom without reward co-operate in the teaching of these young men, all of whom are supposed to take the degree of B.A before entering the training institution, where they remain three or four years. In a preparatory institution, three other pupils prepare themselves for entering the mission house.

The Paris Society publishes two monthly illustrated periodicals, the *Journal des missions évangéliques* and *Petit Messager des Missions.*

SUMMARY.

Annual Income, £14,500.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Communicants.	Scholars.	Native Contributions
			Ordained.	Lay.	Ordained.	Lay.				
Basutoland	1833	17	20	3[2]	...	176	3,412	6,029	4,569	£676
Senegal . .	1862	2	3	2	...	1	28	44	55	...
Tahiti. . .	1863	3	4	3	22	{not at hand}	{not at hand}	2,181	250	{not at hand}
Kabylia . .	1885	1	...	1	...	...	...	...	12	...
Zambezi . .	1886	2	4	4	...	...	...	...	45	...
French Congo	1888	...[1]	2	4	...	...	...	...	...	...
Totals. .	...	25	33	17	22	177	3,440	8,254	4,931	£676

[1] The workers of the Paris Society co-operate with the American Presbyterian Board of Missions.

[2] The Paris Society does not count in its statistics the missionary's wife and daughter, who are naturally supposed to and do help in the work. A few single ladies engaged as teachers in the schools are counted as lay workers.

II.—Missions of the Free Churches of French Switzerland.

In the year 1874 the Synod of the Free Church of the Canton de Vaud resolved to create a Mission of its own, and accordingly two missionaries, Ernest Creux and Paul Berthoud, were sent to South Africa, where they found a Mission field in the Transvaal Republic, among the Gwamba negroes. This tribe is supposed to number nearly a million souls. Only a part of them are settled in the Transvaal (districts of Spelonken and Bokaha); the greater number are to be found further east, in the basin of the Limpopo and near the Portuguese settlement of Lourenço-Marques. This latter region has also begun to be evangelized by our native teachers and recently by our missionaries, so that we have now two distinct fields of labour.

The Mission (which is not a Society, but church work) is managed by a Board composed of seven members elected by the Free Church of Vaud, three elected by the Free Church

of Neuchatel, and two elected by the Free Church of Geneva. The President (Professor Renevier) and Secretary reside at Lausanne. The three Churches supporting the Mission have together eighty pastoral charges, and about 10,000 members.

SUMMARY.

Annual Income, £2,400.

Field of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.	Adherents.	Communicants.	Schools.	Scholars.
			Ordained.	Lay.	Female.					
Transvaal (South Africa) . . .	1875	3	5	2	1	11	594	113	4	290
Lourenço-Marques (Portuguese settlement, South Africa).	1887	2	2	...	...	6	181	20	1	40
Totals . .	...	5	7	2	1	17	775	133	5	330

GERMAN MISSIONARY SOCIETIES.

I.—The Basel Evangelical Missionary Society.

This Missionary Society is an off-shoot of the German Christian Society (Deutsche Christentums-Gesellschaft), established towards the end of the last century for the promotion of Christian union among the children of God belonging to the different established churches of Germany and Switzerland. Some members of this Society residing at Basel, which from the beginning had been the headquarters of the Society, were in 1815 led to start the Basel Evangelical Missionary Society. Their intention in the beginning was only to educate Christian young men for the service of Dutch and English Missionary Societies. In the course of time, however, the Society was enabled to begin Missions of their own in various heathen countries. Christian people belonging to the established churches, reformed as well as Lutheran or United, in South Germany and Switzerland, concur in supporting the Basel Missionary work. The leading committee consists of about 12 members residing at Basel, and they complete their number by co-optation. The directors of the Mission College at Basel, as well as of the Foreign Mission work carried on by the Society, were the following:—The Revs. Ch. G. Blumhardt, 1816–1838; W. Hoffman, till 1849; F. J. Josenhans, till 1879; O. Schott, till 1884; Th. Ohler, since 1884; all of these having previously been clergymen of the established church of the kingdom of Würtemberg.

Home Work.—A college for educating young Christian men for missionary work was opened at Basel on 26th August, 1816, with seven students, under the direction of Rev. Ch. G. Blumhardt (died 1838). This important work has, by the grace of God, ever since been carried on with increasing success. The average number of students being trained in the college is

now about 80; and up to the present time more than 1,200 young men, chiefly from South Germany and Switzerland, have been admitted to it. Out of these about 800 have been sent out, either as missionaries to heathen countries, or as pastors to German congregations in Russia, North America, Brazil and Australia. A good number of missionaries trained in this college, especially in those earlier times when the Basel Missionary Society was not yet in the position of employing them in Missions of their own, have entered the service of Dutch and English Societies; out of these the following few names may be mentioned :—Häberlin, Leupolt, Gobat, Weitbrecht, Schön, Kölle, Krapff, Rebmann, Pfander, &c.

Foreign Work.—In 1821, the Society entered on Mission work of their own in South Russia; this promising Mission was, however, destroyed in 1835 by an ukase of the Russian Emperor. Another Mission undertaken in Liberia (1827) had also to be discontinued (1831). At present there are four fields of labour in which Mission work is carried on by the Society.

(1) *India.*—This Mission was commenced 1834, Mangalore, in South Kanara, on the western coast of India, being the first station occupied. At present Mission work is carried on at 23 stations, spread over the following 6 provinces :—South Kanara, North Kanara, South Mahrata, Malabar, Nilgiri and Coorg. The languages spoken in these districts are Tulu, Kanarese and Malayam respectively. The total number of baptized Christians is 9,237. Among the pioneers of this Mission may be mentioned the Rev. S. Hebich (born 1803, died 1868, in India from 1834–1859), who was one of the founders of this Mission, and whose work among the heathen as well as among the English residents in India was remarkably blessed by the grace of the Lord; the Revs. Dr. Mögling (in India 1836–1860, died 1881) and G. Weigle (1840–1856, in India), both of whom were excellent Kanarese scholars and active members of the committee for translating the Kanarese Bible; the Rev. Dr. H. Gundert (in India from 1835–1859), the translator of the New Testament into Malayalam, and author of a Malayalam dictionary; the Rev. J. Ammann (in India from 1840–1863), the translator of the New Testament into Tulu, &c.

(2) *China.*—This Mission was established in 1846 in the province of Canton among the Hak-ka tribe. There are now 11 stations occupied, and the total number of Christians gathered in congregations is 3,127. A good deal of literary work also has been done, the New Testament and some more tracts and school-books having been published in the Hak-ka dialect. In the Mission schools Romanised writing in the Hak-ka dialect is taught in addition to the Chinese style of writing. One of the founders of this Mission, the Rev. R. Lechler, who was sent out along with Rev. Hamberg (died 1854) in 1846, having come home on furlough (for the third time) in 1886, has lately been gratified to return to his old field of labour.

(3) *Gold-Coast in Western Africa.*—The history of this Mission, which was begun in 1828, is full of trials of the severest kind. A great number of the missionaries sent to this coast have succumbed to the unhealthy climate after a very short period of labour. There was once, in the infancy of this Mission, a time when of all the European labourers on the field only one was spared, the Rev. A. Riis, who was working for the Lord on this unhealthy coast from 1831–1845. The sacrifices required to carry on this Mission efficiently were so heavy, that several times the suggestion was made to give it up. Yet, as the sufferings of Christ abound in this Mission, so also the consolation aboundeth by Christ. The seed sown in tears grew up, and is bearing precious fruit. There are now 9 chief stations occupied, and the number of Christians gathered in congregations is 7,495. There are two languages spoken on this coast, viz.: the Akra or Gâ language, and the Ashantee or Twi language. Both of these have been reduced to writing by the missionaries. The Bible has been translated into Gâ by the Rev. J. Zimmermann (in Africa from 1850–1876, died 1876), and into Twi by the Rev. G. Christaller (in Africa from 1852–1868); the latter is also the author of a grammar and a dictionary of the Twi language. A number of religious tracts and school-books have been published in these languages.

(4) *Cameroons and Victoria.*—This Mission has lately (1st of January, 1887) been taken charge of by the Society, at the request of the London Baptist Missionary Society, which had

commenced their Mission work in 1845 ; but, when the colony was annexed to the German Empire, desired to hand their Mission over to a German Missionary Society.

Missionary Agencies.—The first work done on all our Mission fields is the *preaching of the Gospel* among the heathen, as well as among the Christian congregations gathered from among the heathen. As a matter of principle, much attention is by the missionaries of the Society given to the spiritual care of the Mission churches. They are aided in this work, as in others, by native pastors and presbyters, and a beginning has also been made in giving the latter a larger share in the administration of their churches. A common liturgy and catechism, as well as common rules for maintaining church discipline, are equally introduced and used in all native churches connected with the Basel Missionary Society.

As regards *School Work*, much stress is laid upon vernacular education. Christian primary schools are opened wherever there is a sufficient number of Christian children, even in very small congregations, to the intent that each Christian child be enabled to read the Word of God. Boarding-schools for boys and girls are maintained in every field, for the benefit of destitute and poor Christian children. Higher education also is imparted to the Christian youth in special secondary and middle schools ; and, in addition to these, training schools for educating native Christian schoolmasters and theological seminaries for educating native pastors and catechists, are conducted in all our Mission fields (except Cameroons). Besides, lower and higher schools for heathen boys and girls have been opened, especially in India.

Medical Missions have only recently been started (1885). There are now two ordained medical missionaries stationed on the Gold Coast, and one at Calicut (India).

In the *Literary* department as much is done as circumstances allow. In India a Mission Press is established at Mangalore, and a Book and Tract Depository at the same place.

Lastly, as a special feature of the Basel Mission, we should mention the *Industrial and Mercantile Establishments.* Such

[*Continued on p.* 270.

SUMMARY.—BASEL EVANGELICAL MISSIONARY SOCIETY.

Annual Income, £36,000.

Fields of Labour.	Entered, A.D.	No. of Stations.	Foreign Workers.			Native Workers.			Adherents.	Communicants.	Schools.	Scholars.
			Ordained.	Lay.	Female. *	Ordained.	Lay Catechists and Teachers.	Female.				
India (Canara, South Mahratta, Malabar, Nilagiri, Coorg.)	1834	23	51	17	56	17	295	33	9,237 baptized 341 enquirers 9,578	4,941	102	5,330
China (Province of Canton, and Hong Kong)	1846	11	16	1	11	7	65	6	3,127 baptized 161 enquirers 3,288	1,885	34	692
Gold Coast (West Africa)	1828	9	21	10	17	18	126	17	7,495 baptized 278 enquirers 7,773	2,813	83	2,253
Cameroons and Victoria	1887	2	4	3	2	2	4	3	172 baptized 96 enquirers 268	164	10	238
Totals.		45	92	31	86	44	490	59	20,907	9,803	229	8,513

* Including the wives of the Missionaries.

have been opened in India and on the Gold Coast, chiefly for the benefit of church members and catechumens, with a view (1) to afford an honest living to those converts who on their conversion to Christianity are nearly cut off from their former connections; (2) efficiently to check idleness and begging, and (3) to foster the virtues of industry and thriftiness among the native Christians. The influence for good these establishments have in this respect exercised on the native churches in India and Africa cannot easily be overrated. The industrial and mercantile establishments are superintended by lay missionaries, and there is no need to say that they are managed in a thoroughly Christian spirit, and with due consideration for the spiritual interests of the Mission. Moreover, they are under the direction of a special committee at Basel, the Mercantile Society for the Basel Mission, whose operations, although controlled by the General Missior. Committee, are conducted with special funds and on their own account.

II.—The Berlin Society for carrying on Evangelical Missions among the Heathen.

This Society was founded in 1824, amalgamating those existing in Berlin, Halle, among the Moravian Brethren, and at Basel. Since 1829 it has trained, and since 1834 it has sent out its own missionaries. Their first mission-fields were South Africa, East Indies, and Mauritius, of which, however, the two latter were soon given up. The African field of labour was only extended the more, and at this time embraces six superintendents' circuits, with fifty-two ordained missionaries, and forty-seven stations.

To the South African field since 1883 has been added China, where the Society now supports three chief stations, besides a fair number of secondary stations.

The first missionaries were Gebel, Kraut, Lange, Radloff, and Wursas, of whom the last named still lives as the honoured head of the Society, a retired missionary in Orange Free State.

The six Superintendencies include—

	Stations.	Baptized.	Communicants.
1. Cape Colony ..	8	4,289	1,983
2. British Kaffirland	5	804	336
3. Orange Free State	6	2,634	1,427
4. South Transvaal ..	12	7,809	3,822
5. North Transvaal ..	11	2,056	995
6. Natal	6	1,356	672

Each superintendent has a synod to advise and assist in the several departments of the work. The synods are called together once a year. In the intervals the synod is represented by one superintendent and two educated delegates.

While the Kafirs show themselves rather hard against the evangelists, the Basutos are impressionable and clever, and number among their ranks many martyrs and very able native assistants, who owe their training in part to our two educational institutes in Botshabel and Mphomé.

SUMMARY.—BERLIN MISSIONARY SOCIETY.

Annual Income, about £15,500.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.	
			Ordained.	Lay.	Female.	Ordained.	Lay.
South Africa .	1834	47 Principal Stations 83 Sub-Stations 142 Preaching Places	52	10	...	2	414
China	1883	3	2	2	3	3	35
Totals . .	...	...	56	12	3	5	449

Fields of Labour.	Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
					£
South Africa . .	20,058	9,772	about 60	3,542	4,338
China	980	446	..	...	...
Totals . .	21,038	10,218	60	3,542	4,338

III.—The Rhenish Missionary Society.

The Rhenish Missionary Society at Barmen was founded in 1828, being a confederation of four small societies, which had existed for some time. By-and-by a considerable number of auxiliaries joined it, most of them in the north-western part of Germany, partly Lutheran, partly Reformed, so that its confessional character is that of the so-called Confederative Union.

It has sent out missionaries to South Africa, Dutch India, China, and German New Guinea. In South Africa they entered the western part of Cape Colony in 1829, Great Namaqua and Damaraland in 1842. In Dutch India they went to Borneo in 1834, to Sumatra in 1860, to Nias in 1866. To China (Canton) they went in 1846, to German New Guinea in 1887. It is remarkable that of the first pioneers sent to the Cape in 1829, two are still living.

Within the Cape Colony there are now eleven churches, all but one of them self-supporting, but under European pastors. In Great Namaqua and Damaraland, which lately have become German territory, the work has been greatly hindered by the scantiness of the nomadic population, and especially by incessant wars. Amongst the Dyaks of South-east Borneo the missionaries have met with unusual difficulties and hardships. In 1859 this whole mission was upset by a political insurrection, and several of the missionaries were killed; it has, however, since begun again with better results. Amongst the Battas of Sumatra the work has been very prosperous, and is still advancing satisfactorily. In the small island of Nias a good and very promising beginning has been made. The history of our little Chinese mission has been full of failures and discouragements, but gives signs of a better future. To China, as well as to Sumatra, a Medical Missionary was sent out during the year. In New Guinea the Society has commenced operations by founding two stations in the Astrolabe Bay.

IV.—Gossner's Missionary Society, Berlin.

Gossner's Mission Society was founded in 1836 by the late venerable Gossner himself, formerly priest of the Roman Catholic Church, then Evangelical Lutheran pastor at the Bethlehem Church in Berlin.

[*Continued on p.* 274

SUMMARY.—RHENISH MISSIONARY SOCIETY.

Annual Income, £19,250.

Fields of Labour.	Entered, A.D.	No. of Stations.	Foreign Workers.			Native Workers.			Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.					£ s.
Cape Colony . . .	1829	11	14	1	13	...	75	24	11,159	4,037	11	2,350	1,600 0
Great Namaqualand	1842	9	9	...	8	...	32	...	4,127	1,629	9	672	206 18
Damaraland . . .	1843	7	8	...	7	...	37	...	2,073	713	6	560	84 13
Sumatra	1860	15	17	1	16	9	228	...	12,350	2,443	55	1,365	317 0
Borneo	1834	6	9	...	5	...	26	...	1,063	532	7	373	20 10
Nias	1866	3	4	...	3	...	9	...	579	163	3	48	...
China	1846	3	5	1	3	1	8	...	257	154	3	37	...
New Guinea . . .	1887	2	5	...	2	...	...	...	...	...	1	30	...
Totals. . .	. . .	56	71	3	57	10	415	24	31,608*	9,671	95	5,435	£2,228 1

* Baptized.

It was in 1838 that Gossner's first missionaries arrived at Calcutta. A rich and self-supporting missionary in India, the Rev. Mr. Start, took them with him to Patna, where they formed a sort of colony, trying to maintain themselves by manual labour; but, finding out gradually the impracticability of this arrangement, they separated and went to different places.

In 1845 Gossner sent missionaries to the aboriginal tribes of the Kôls, in the district of Chutia Nagpur proper, Bengal Presidency. The first baptisms amongst these hill tribes took place in 1850, and large numbers have followed since. The dissensions which occurred amongst the missionaries brought the Society for the Propagation of the Gospel into the field;[1] somewhat later followed Jesuits of the Romish Church. The founder of the Mission, Father Gossner, sent also a large number of missionaries to Australia and other parts of the world, all of whom had to provide for themselves.

Gossner's Mission occupies two fields of labour. One of them is situated in the GANGES VALLEY, amongst Hindoos and Musalmans, and has a station at each of the following towns:—(1) Ghazipur (with Buxar) in the N.-W. Province; (2) Chupra; (3) Muzuffarpur (with Moriaro and Sooratpore) in the Bengal Presidency; (4) Durbhanga. The other field is in the CHUTIA NAGPUR Division, especially amongst the Kolarian tribes of the Mundaris, Uraons, Santals, Bhumijas, Larkas, and Kharryas.

The first-named field was entered upon in 1840 by the missionaries as follows: Messrs. Stolzenburg Baumann, Rebsch, Sternberg, Prochnon, Ziemann, Dr. Ribbentrop. The second field was entered upon by Messrs. Schatz, Brandt, Janke, and Batsch, in 1845. The work amongst the Kôls is nowadays undergoing great trials and troubles of a twofold kind. For one thing, the other Missions that have made their headquarters at the same principal places, or have placed agents where the labourers of Gossner's Mission are stationed, or where large numbers of the new converts live, are too frequently antagonistic or unfriendly. The other trouble is caused by an agitation of Christian and heathen Kôls in Chutia Nagpur proper, which

[1] See p. 28.

resembles in some instances that in Ireland. It is their well-known land agitation. The Kôls are in general farmers, and as such first colonists of the district. Believing themselves to be the sole legitimate owners of the soil, and holding all Hindoo and Musalman landlords to be intruders, they try to dispossess them and get them away from their villages. Its leaders, being Christians, issued an order to all Christians of the district some months ago not to attend Divine worship, either in churches or in chapels. A great many for a time obeyed this order, for fear of the leaders; but most of them are now returning.

Ranchee, being the centre of Gossner's Kôl Mission, has large educational institutions. There is a boarding-school for Christian boys; a normal school for training schoolmasters and catechists; and two theological classes for preparing young Christians for the ministry. Besides these institutions a girls' boarding-school also is maintained there; and each of the other principal Mission stations in the Chutia Nagpur Division is provided with boys' and girls' boarding-schools.

The Ghazipur station has an English high-school preparing young Christians, Hindoos, and Mussalmans for the University.

SUMMARY.

Annual Income, about £8,000.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		
			Ordained.	Lay.	Ordained.	Lay.	Females
Chutia Nagpur (Bengal Presidency), amongst the Kôls	1845	9	10	3	17	235	22
Ganges Valley, amongst Hindoos and Musalmans	1840	4	3	1	...	12	3
Totals in 1886	...	13	13	4	17	247	25

GOSSNER'S MISSIONARY SOCIETY.

SUMMARY—*continued.*

Fields of Labour.	Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
					£
Chutia Nagpur (Bengal Presidency), amongst the Kôls .	34,000	12,000	80	1,800	400
Ganges Valley, amongst Hindoos and Musalmans	500	200	5	300	40
Totals in 1886 . .	34,500	12,200	85	2,100	440

V.—THE NORTH GERMAN MISSIONARY SOCIETY.

Founded at Hamburg ; now at Bremen.

IN 1836 some members of the Lutheran and the Reformed Church in North-West Germany united and formed this Society. Local associations in Mecklenburg, Schleswig-Holstein, Hanover, Hamburg, and Bremen elected a central committee, meeting at Hamburg. Strict Lutheran and Reformed pastors united in this work. Afterwards many of the Lutherans separated and joined the Evangelical Society at Leipzig. Only the smaller number of them remained faithful to the North German Missionary Society, whose committee was moved from Hamburg to Bremen in 1851.

In the first fifteen years, when the Society was in its infancy, it began to work in three different places. In 1843 Valett was sent out to INDIA, and was joined in 1846 by Gröning and Heise. They had their station at Radschamundri (Godavari), among the Telugus. In 1848 this Mission was given over to a Lutheran Missionary Society in the United States of America. In 1844 Wohlers, Riemenschneider, Heine and Trost were sent to NEW ZEALAND. Later on they were followed by Völkner

and Honoré and some lay helpers. Some of these returned. Völkner joined the Church Missionary Society, and was murdered by the Maoris. Wohlers and Riemenschneider worked among the Maoris during their whole lives, Riemenschneider at Taranaki, on the North Island, and, when he was obliged to leave on account of the Maori war, at Otago; Wohlers at Ruapuki. Honoré was during the first years with Wohlers at Ruapuki; later on he found his work on the South Island. After the Maori war he was invited to come to the North Island, where he still does the work of an Evangelist.

In 1847 the Society entered on a third field. Wolf, Bultmann, Flato and Graff left Hamburg in March 1847, for WEST AFRICA. They wished to begin at Corrisco mainland, but the French Government did not allow them. They returned to Akra, on the Gold Coast, and were advised and invited to begin among the Ewe people at Peki. When Wolf, in November 1847, settled at Peki, he was left alone. His three companions had died. Six years later the missionaries were obliged to leave Peki and to begin at Keta (Quita). Since then they have worked their way into the interior, step by step. From 1847 till December 1887, there have been sent out 114 men and women, of whom 57 died. For ten years, 1864–1874, war and war-cries disturbed the work. In 1869–1874, in the Ashante war, the largest station, Ho, was entirely destroyed, and could not be restored till six years after. Another station, Anyako, was sadly devastated, and a third, Waya, the missionaries were obliged to leave for a year. All this time only small results were to be seen. But since the war the state of things is changed. In 1875, for the first time, a large number of adults could be baptized. In December 1879, after thirty-three years' work, the Christian Church among the Ewe negroes numbered only 202. In December 1876 there were 556 Christians. In the year 1886 alone 105 were baptized, and 94 catechumens were preparing for baptism at the end of the year. And those Christians live in thirty-three different places. In the valley of Peki, where in 1853 all that was left was the grave of a missionary and the grave of a missionary's child, there are now 167 Christians, in two different places, under the care of a native pastor and native teachers. After long waiting the Society begins to see some tokens of a harvest.

It needs not to be said that a good work has been done in

translating the Bible in Ewe (the whole New Testament and a number of the books of the Old Testament), and in writing Ewe-books for the schools.

SUMMARY.

Annual Income, about £4,500.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Baptized Adherents.	Communicants.	Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.	Ordained.	Lay.					
New Zealand .	1842	1	1	...	...	...	...	...	...	..	...
Slave Coast (Gold Coast).	1847	2	7	1	1	22	664	409	16	321	£55
Totals . .	...	3	8	1	1	22	664	409	16	321	£55

VI.—The Leipzig Evangelical Lutheran Missionary Society.

Established at Dresden, 1836; transferred to Leipzig, 1849.

The Leipzig Evangelical Lutheran Missionary Society was established at Dresden in 1836; its headquarters were transferred to Leipzig in 1849. It is supported by the Lutheran Churches in Germany, France, Sweden, Russia, and Austria. The first missionaries were sent to Australia in 1838, and afterwards some missionaries were sent to the Red Indians of North America; but both spheres of labour were soon given up, and South India was chosen as the only Mission field of the Society, because the founders of it believed they had received a special call to re-enter into the field of blessed remembrance in the Tamil country, formerly occupied by the old Danish-Halle missionaries, all of whom had been Lutherans, sent out, mostly from Halle, under the authority of the Missionary Collegium at Copenhagen.

The first missionary sent out to India by this Society was the Rev. H. Cordes (1841), who laboured at Tranquebar, in the Madras Presidency, 1841–1870, at first as assistant to

the Danish chaplain, Rev. Mr. Knudsen, in the pastoral care of the small native congregation, which was the only survival of the once flourishing Danish-Halle Mission established at Tranquebar by Ziegenbalg and Plutschau in 1706. In 1847 the whole property of this Mission was formally made over to the Leipzig Society, whose operations were gradually extended to most of the important places of the Tamil country. After Cordes 57 more missionaries were successively sent to this Mission field until 1887; these have occupied twenty-three stations, including Rangoon in Burma. As the recent Tamil version of the Bible proved very deficient in faithfulness, the Leipzig Society has begun to reprint the older, but very excellent version of Fabricius (1791), and hopes to complete the new edition of it within a short time.

The first Tamil Synod held at Tanjore, June 1887, with the delegates of thirteen congregations, laid the foundation of an independent Tamil Lutheran Church.

SUMMARY: Leipzig Society.

Annual Income, £15,100.

Field of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.			Christians.[2]	Schools.	Scholars.	Native Contributions.
			Ordained.	Lay.	Ordained.	Lay.	Female.				Rupees.
South India[1]	1841	23	22	2	12	188	23	14,014	149	3,653	4,5[illegible]7

[1] Chiefly in the Tamil country; but including one station in Mysore and one station in Rangoon.

[2] The number of regular Communicants is not known, as only those who from time to time actually partake of the Communion are counted.

VII.—The Hermannsburg Evangelical Lutheran Mission (Hanover).

The Hermannsburg Evangelical Lutheran Mission was founded in 1849 by Pastor Ludwig Harms, at Hermannsburg in Hanover. In 1854 the first 12 missionaries and 8 colonists were sent out in their own Mission ship, *Candace*, to the Gallas. Repulsed

there, they went to Natal and commenced Mission work among the Zulus. From there the work was extended to ZULULAND and BASUTOLAND. In the Zulu war, 1879, the Mission lost 13 stations, of which a few only have been regained.

In 1865 the founder of the Mission died, and his brother, the Pastor Theodor Harms, became Director of it. In the same year Mission work was commenced in the Telugu country in India. In 1866 Mission work was also begun in South Australia among the Papuas, but after some time had to be given up, and not until 1875 was the work resumed at a new station in Central Australia, on the bank of the river Finke. In NEW ZEALAND Mission work was begun in the year 1876.

The Director, Theodor Harms, died in the year 1885, and his son, Egmont Harms, became Director of the Missions, and in 1887 a co-Director was appointed in the person of Pastor G. Oepke.

SUMMARY: HERMANNSBURG MISSION.

Income, 1887, £14,456.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Christians (Natives).	Schools.	Scholars.
			Ordained.			
Zululand	1854	26	25	1,527	23	373
Basutoland	1858	26	29	11,085	22	...
India	1865	11	11	738	10	70
Australia	1866	1	3	17	1	...
New Zealand . . .	1876	2	2	12	...	...
Totals	...	66	70	13,424	56	443

DUTCH MISSIONARY SOCIETIES.

THE Dutch were among the first to attempt the evangelization of the subject races in their Colonies. As early as 1630 they had a congregation of native Christians at Pulicat, 25 miles north of Madras. In 1642, the Dutch, having expelled the Portuguese from the maritime districts of CEYLON, established the Reformed religion in that island, and required the conformity of the natives, as a qualification for civil employment. They also established schools, and published parts of Scripture in the Tamil and Singhalese languages. The result, however of all this effort was the prevalence of a merely nominal Christianity; and when in 1795 the British became masters of the island, the great majority of the natives relapsed into idolatry or Buddhism.

In 1797 the NETHERLANDS MISSIONARY SOCIETY was founded, chiefly through the efforts of Dr. Van der Kemp, who derived the impulse to the work from the recently-formed Societies of Great Britain, going himself to Africa under the auspices of the London Missionary Society. The Netherlands Society has carried on its work in JAVA, AMBOYNA, and CELEBES, in which islands it reports 18 missionaries, 184 native workers, 136 schools, with more than 10,000 scholars, 90,000 adherents, and 20,000 communicants. Its income is about £7000.

The rationalistic character of the Society in recent years, however, has led to the origination of other Missions by the Evangelical Churches of Holland.

I.—THE DUTCH MISSIONARY SOCIETY.

Founded at Rotterdam, 1858.

THE Society consists of members who confess that the Lord Jesus Christ is their Saviour, who prove their profession by their life, and who refuse to co-operate with those who do not believe that Jesus is the Son of God.

The Dutch Missionary Society began its work on an unoccupied field among the Sundanese, a population of four millions in WESTERN JAVA.

The Society sent out its first three missionaries in 1863, who were soon followed by others. In November 1886 its fifteenth missionary left Holland to bring the Gospel to the Mohammedans. In the whole island of Java, and also in the Sunda districts, the prevailing religion is Mohammedanism, and the missionaries, like all others who labour among Mohammedans, meet with much opposition. At first it seemed to be a fruitless labour, but He who is the Mighty God has already opened the hearts of the Sundanese, so that the Sun of Righteousness has already shone into many of them.

At present 7 missionaries are working in 8 chief stations and 10 sub-stations, assisted by 24 Indian helpers. The number of members in all the congregations is 737. At some stations there are schools, the average attendance being 102. After labouring 29 years to make converts we cannot boast of great success or much fruit; however, we must not be disappointed by our small progress, but ought rather to rejoice at the blessings already received, and we go on believing in the great and rapid progress of the Kingdom of Jesus Christ throughout the whole island of Java.

After the foundation of the Society, it was a matter of prime importance that the Gospel should be translated into the vernacular. Mr. S. Coolsma, one of our missionaries, had already translated into that language the Gospels of St. Luke and St. John, and after some time he was appointed to the work of translating the entire New Testament.

The version was published in 1877, and soon a large impression was fully ready for sending abroad; and in 1886 the translation of the Old Testament was completed, also by Mr. Coolsma; but as some revision is necessary, it cannot be published until the present year.

At present there are in the Sundanese language: a grammar and dictionary; stories from the New Testament, with engravings; a Confession (creed), and reading and ciphering books, and some volumes of a lighter kind.

The annual income of the Society is now between £3,000 and £4,000.

The experience of our Society in its general outlines is that

of all our Societies; it is no easy matter to continue our labour in God's vineyard always with high hope, for it seems at times as if all our work were in vain; but we fear not, and are not dismayed, for the Lord will not fail nor forsake those who trust in Him.

II.—The Dutch Reformed Missionary Society.

Founded at Amsterdam, 1859.

This Missionary Society was founded by the Rev. Dr. C. Schwartz, missionary of the Free Church of Scotland to the Jews in Amsterdam, and by other friends. Originally it was intended to form a Society for the propagation of the Gospel among the Jews living among the heathen and Mohammedans in the Dutch (Indian) colonies, and thus, through the mission to Israel, to reach the heathen and Mohammedans. The Government, however, out of deference to the Jews in Holland, refusing to recognize the proposed Society (as required by law, in order to give the Society legal standing), it was resolved to commence Mission work among the heathen and Mohammedans in the island of Java.

Immediate cause for this resolve was also the fact that the old Netherlands Missionary Society had become rationalistic in spirit and action, sending out decided rationalists as missionaries to the heathen and Mohammedans, and allowing rationalistic and so-called advanced 'modern' teaching in their Mission schools and churches. A number of supporters of that Society separated from it, now nearly thirty years ago, and founded two other Societies, the Utrecht Mission Society and the Netherlands Mission Society. But as neither of these new Societies, though founded on orthodox principles, had accepted for their basis of teaching and operations the Confession of the Dutch Reformed Churches, the Dutch Reformed Mission Society was founded in 1859, to bring the Gospel to the heathen and Mohammedans in the Dutch East Indies, in conformity with the recognized standards of the Dutch Reformed Churches. The required legal recognition was procured in 1860.

This Society proceeds upon the principle that the *Churches*,

not Societies, have to propagate the Gospel in heathen and Mohammedan lands, and to preach the Gospel to Israel; and that only where the Church neglects this duty and privilege, private members of the Church are called to engage in Mission work, but always striving to stir the Church up to her duty, and only until the Church takes up the work.

It is a hopeful fact that the Dutch Churches which return to the old Church standards engage also earnestly in the work of Missions; *vide* the Mission of the Christian Reformed Church, and the action taken in the matter by the Churches which, in the present movement of Reformation in the Church of Holland, have separated themselves from the Synodical Organization of 1816. There is a prospect that the spiritual part of the Mission work now carried on by the Dutch Reformed Mission Society will ere long be taken over by the Dutch Reformed Churches *doleerende* (*ecclesiæ dolentes*), which broke with the State Synodical Organization of 1816, and returned to the standards and Church order of Dordrecht, 1618–19, and that the Society will chiefly busy itself with the material part of the Mission.

The Society labours in CENTRAL JAVA, in the Residencies, Bagelen, Banjoemas, Tegal, Pekalongan, and in Djocjakarta, lying between the Java Sea and the Indian Ocean.

The chief station is Poerworedjo, where there is a flourishing Church, and connected with it a training school or institute for native Evangelists, preachers and teachers, under superintendents.[1] Two missionaries labour here, of whom the senior, Rev. Wilhelm, has in some measure the spiritual oversight of all the congregations and stations connected with the Society, and the junior missionary, Rev. Zuidema, has the superintendence of the training institute and of the schools generally. A third European missionary, Rev. A. Vermeer, is stationed at Banjoemas, where there is a church and school in fair condition. Tegal, till lately occupied by a European mis-

[1] 'Buildings are now in course of erection to provide accommodation for about sixty pupils besides dwellings for European and Javan teachers. The Institute will bear the name of Keuchenius School, after the present Secretary of State for the Colonies, Mr. L. C. W. Keuchenius, and his brother, at Batavia, who both have for many years furthered to their utmost the cause of Christ's kingdom among the Javans and Malays in Dutch India.'

sionary, is at present vacant. A most remarkable movement has taken place during the last eighteen months in Djocjakarta, one of the two so-called *Vorstenlanden* which are still under the rule of a Sultan or Susuhunan, who is, however, a vassal of the Dutch Government. No missionary is allowed to preach the Gospel to the natives, or be in any way engaged in Mission work, without a special Government License, which is only granted for a particular Residency, 'opened' for the Mission work by resolution of the Governor-General in council. Djocjakarta is as yet not so 'opened,' and no missionary is allowed to preach the Gospel there. Notwithstanding this, the Gospel has found its way in; a Javan official of high standing has been converted to Christianity and has been baptized (in Poerworedjo). Since then the truth has been spreading from desa to desa, so that there are now 8 native churches, together with over a thousand souls. The new Christians had to suffer some persecution from the Mohammedan rulers and population, till the Dutch Government interfered, and as no missionary is as yet permitted to minister to these churches in Djocjakarta, the people have to go to Poerworedjo for the ordinances of Baptism and the Lord's Supper. There is every prospect, however, that under the present Minister for the Colonies, Mr. Keuchenius (himself a member of the Board of Directors of the Society), and of the truly liberal Governor General, Pynacker Hordyk, Djocjakarta will be officially opened for the Gospel, as it is already through God's blessing practically; the prospects there are very cheering.

A great help to the Mission is a native Evangelist, Sadrach Sorapranata, a man of much influence among the Javans in the Bagelen. It is intended to found also a medical mission in connection with the Society, and the first labourer to enter upon the work is now receiving the needful training in connection with the Medical Mission Institute in London under Dr. Maxwell.

During the years 1878–84 the Society passed through a great struggle in financial and other matters. But since 1884 new strength has been gained; contributions come in freely; a heavy debt has been discharged, and altogether a blessed revival in the state of the Society has taken place. The Mission work itself in Java is flourishing.

The yearly income of the Society is about £1,400—in Holland not the small sum it seems in English money. Prayer-meetings are held in many congregations, at which collections are made on behalf of the Mission.

SUMMARY

Annual Income, about £1,400.

Fields of Labour.	Entered A.D.	No. of Churches.	Foreign Workers.	Native Elders.[1]	Adherents.[2]	Schools.[3]	Native Contributions.[4]
			Ordained.	Lay.			
Bagelen . .	1869	21	2	93	2,411	...	...
Banjoemas .	1865	13	1	41	732	...	...
Tegal. . .	1860	4	Vacant.	15	341	...	...
Pekalongan .	...	6	...	24	551	...	...
Djocjokarta .	1886	9	(Worked from Poer-woredjo)	35	1.013	...	..
Totals . .	...	53	3	208	5,048	...	...

[1] The native elders do in part the work of local evangelists. Besides these there are a few evangelists proper.

[2] These figures are approximate.

[3] There are in many places Government schools, but it is intended to provide at every Residency Christian tuition under the care of the Mission.

[4] Native contributions cannot be stated with any claim to accuracy.

III.—The Utrecht Missionary Society.

Founded 1859.

This Society, like the foregoing, was founded for the purpose of preaching the Gospel in the East Indian Colonies of the Dutch. After much deliberation the first Committee concluded to send their missionaries to the Dutch parts of New Guinea; where the first missionaries, Brothers Van Hasselt and Otterspoor, arrived in 1863.

Christian workers, connected with Gossner's Mission at Berlin,[1] had already been pioneers of Christian enterprise in that island. Our present stations in New Guinea are Mansinam, Doreh, Andai, and Rhoon.

Our Mission at ALMAHERA was founded in 1865. There we have two stations, Duma and Soakonora. At Duma is a Christian village. This station gives us satisfaction and joy. Recently our Society proposed to begin a Mission in BOEROE, and sent out in 1884 Brother Hendriks to the station of Kawiri, where he is beginning his work with four native assistants.

SUMMARY.

Annual Income, about £3,000.

Fields of Labour.	Entered A.D.	Foreign Workers.		Native Workers.	Adherents.	Communicants.	Schools.	Scholars.[2]
		Ordained.	Female.	Lay.				
NEW GUINEA:								
Mansinam .	1863	2	1	1	100	40	1	40
Doneh . .	1863	1	1	...	(3)	(3)	1	20
Andai . .	1865	1	1	1	30	12	1	15
Rhoon . .	1885	1	1	...	...	...	1	...
ALMAHERA:								
Duma . .	1865	1	1	...	100	40	1	40
Soakonora .	,,	1	1	...	10	...	1	10
BOEROE:								
Kawiri . .	1884	1	1	4	250	(3)	1	...
Totals—8 stations .		8	7	6	490	92	7	?

[1] See p. 272. [2] These numbers vary from time to time.
[3] Numbers unknown.

IV.—The Mennonite Society for the Propagation of the Gospel in the Dutch Colonies.

Founded at Amsterdam, 1849.

This Society commenced its work in the island of Java, its first missionary being P. Jansz, now in the service of the British and Foreign Bible Society. His son and a colleague, Joh. Fast, are now labouring at Mergaredja, an agricultural colony. A second station is in Sumatra, at Pakanten. H. Dirks was the first missionary, who was succeeded by T. E. Irle. The latter left the Mission of this Society last year, and G. Nikkel was sent in his place.

SUMMARY.

Fields of Labour.	Foreign Workers.	Native Workers.	Adherents.	Schools.	Scholars.
	Ordained.	Ordained.			
Java	2	4	133	1	65
Sumatra	1	3	80	1	60
Totals	3	7	213	2	125

DANISH MISSIONARY SOCIETIES.

I.—The Danish Government Mission to Greenland.

Established 1721.

The Dano-Norwegian Government opened in 1721 a Mission to Greenland, a land which had been unknown for some centuries, after the extermination of the Scandinavian settlers. The pioneer was a Norwegian clergyman, Hans Egede. The first station was Godthaab (1721), the others were Nepisene (1727–35), Christianshaab (1737, transferred to Claushavn 1752), Frederikshaab (1772), Jakobshavn (1779, for some years given up, but re-opened), Sydbay (1751, transferred to Amertlok, now called Holstensborg, 1759), Rittenbenk (1759–60), Sukkertoppen (1767), Omenak (1765, for a time given up, since 1818 again a station), Egedesminde (1769), Julianehaab (1779), Upernivik (1779–1789, 1825). It was with great hesitation that the Government decided to support Hans Egede in his noble undertaking to bring the Gospel to the descendants of his countrymen in Greenland—for he believed that they were still to be found there, but they were all killed by the Eskimos about 1700—and in 1731 it was decided that the enterprise should be given up, but on the instigation of Count Zinzendorf it was decided that it should be continued. During the eighteenth century new stations were established, but near its close (1792) five of the ten stations were discontinued. When the missionary spirit again began to be revived in the first quarter of this century, two of the old stations were re-opened. Of late years it has been difficult to find Danish clergymen willing to go to Greenland, and only three of the stations have Danish ministers. Three have native ministers, the first being ordained 1874. All Greenlanders in the Danish colonies are baptized either by the Danish missionaries or by the United Brethren. The Greenlanders on the eastern coast are heathen, but the Danish Government intends to begin a Mission amongst them.

In 1844 two seminaries for native teachers were founded at Godthaab and Jakobshavn. In 1875 the last-named was united with the first. The teachers or catechists teach the children, hold short daily services, and sundry services at the many outposts, where only very few families live; a Scripture-reader, male or female, does the work.

The present stations are Julianehaab, Godthaab, Holstensborg, Jakobshavn, Omanak, and Upernivik. As to spiritual condition the Greenland congregations can bear comparison with the congregations in Denmark; there is great desire for the Word of God, and the moral life of the Greenlanders is on the whole better than that of the Christians in Europe. Now when native Greenlanders have been ordained, it is to be hoped that the native element will be developed to more self-reliance and firmness, and that no more Danish ministers, or perhaps only a Danish superintendent, will be needed.

SUMMARY.

Annual cost, £3,000.

Field of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.			Adherents.	Communicants.	Schools.	Scholars.
			Ordained.	Ordained.	Lay.	Female.				
Greenland	1721	6	3	3	87, and 35 Scripture-readers.	4 Scripture-readers.	8,733	3,874	127[1]	1,982

[1] In 127 places schools are held; in 38 of these, school buildings have been erected.

II.—The Danish Missionary Society (Lutheran).

The Society's Mission began in 1863, when the German missionary, Rev. C. Ochs, formerly of the Leipzig Mission, entered the Society's service and transferred to it his station at Pattambaukam, in South Arcot. The first Danish missionary came out to him in 1865, and founded a station at Trikalore, South Arcot, in 1869. Our sphere of labour continues to be Eastern

India: on the plains (two stations, Bethania and Siloam), in Madras, and among the Maleyah, on the Shevaroy Hills.

At Siloam the work was nearly fruitless until a revival began at one of the neighbouring villages in 1880. Since that time the work has proceeded slowly. In 1885 and 1886 sixty converts were baptized at Bethania. All the converts are Pariahs, with the exception of a few families in one of the villages near Siloam. In Madras some twenty have been baptized, all belonging to various castes (only one Pariah boy from a ragged school). The missionaries have especially worked among educated Hindus and their families, visiting them in their homes. In 1886 open-air preaching was commenced, and has been carried on since that time. The most notable fruit of this preaching has been an active organized opposition from the Hindus. On the Shevaroy Hills only a few Maleyals have been baptized. The people have sunk too deeply to be speedily raised. Of the coolies from the plains more have been won; but they are like rolling stones, they come and go.

SUMMARY.

Annual Income, about £2,600.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.			Adherents.[1]	Communicants.	Schools.	Scholars.
			Ordained.	Female.	Ordained.	Lay.	Female.				
South Arcot .	1863	2	2	1	2	10	...	431	73	7	56
Madras . .	1878	1	1	...	1	1	1	25	15	...	...
Shevaroy Hills .	1883	1	1	...	...	4	...	67	26	3	36
Totals . .	...	4	4	1	3	15	1	523	114	10	92

[1] All of these are baptized.

III.—Other Danish Missions.

Besides the above-mentioned Danish Societies, there are individual efforts in different parts of the Mission field, supported by independent committees. One of these is at Vellore in the

province of Madras, where Mr. Loventhal has laboured since 1871. The Mission is Lutheran, and the reported income for the past year was £233.

A Lutheran Mission to the KARENS OF BURMA was commenced in 1884 by two friends, Hans Poulsen and H. J. Jensen, who opened a station at Yaddu, near Taung-ngu; but wishing to go to a people not yet evangelised, they sought access to the Red Karens or Gaja, and began their work at Pobja, the residence of the chief. Here Mr. Poulsen died in 1886; the sister of Mr. Jensen, who had gone out in that year to carry on work among the women, died in 1887; Mr. Jensen himself in 1888. Mr. Knudsen, who had joined the Mission in 1886, has been compelled by ill-health to return to Taung-ngu, where Miss A. Gehlert, who went out in 1887, is labouring among the women and children. It is hoped that the work among the Gaja tribe will speedily be resumed.

A Mission to the SANTALS of Bengal was begun in 1866 by H. P. Brerresen, a Dane, and L. P. Skrefsrud, a Norwegian, who had been formerly connected with the Gossner Missionary Society. At first these brethren and their station, Ebenezer, were connected with the English Baptist Mission, but in 1877 this connection ceased. The work is now conducted on Lutheran lines, but is sustained by a committee whose members reside in England, Scotland, Sweden, Denmark and Norway. The endeavour in this Mission is to build up the church on native foundations rather than to rely upon foreign aid, to avoid any attempt to Europeanize the natives, and to retain among them as far as possible the native customs. Two Norwegian missionaries have since joined the staff. At Ebenezer there are large schools for boys and girls, superintended by European teachers. An itinerant native agency is actively sustained. 67 native elders and 17 deaconesses travel through the surrounding country and bring monthly reports to the central station at Ebenezer. In ASSAM a Christian Santal colony was formed in 1880, superintended by a native pastor. The Christians there live on amicable terms with their heathen neighbours (the Mech, Rajbansi and Gáro tribes). To the Mechs, two of the Santals have gone as missionaries; several converts have been baptized, and have formed themselves into a missionary society, to evangelize their heathen neighbours.

SCANDINAVIAN MISSIONARY SOCIETIES.

The Norwegian Missionary Society.

As far back as from the beginning of the 18th century, some missionary work has been done in, or from, Norway. In 1721 Hans Egede, a Norwegian pastor, went to Greenland and preached the gospel to the Eskimoes; and from 1716 Thomas von Westen did missionary work amongst the 'Laps' (Laplanders) and 'Fins' in the northern parts of Norway, a work that was continued in more recent times by men like Kildal, Stockfleth, and others, until it now has become superfluous, as these tribes have become Christians, and are properly cared for in the ordinary manner by the Church of Norway.

But this was not the work of a Missionary Society, but of the Established Church, or rather of the State, by virtue of its connection with the Church.

At the end of the last and the beginning of the present century, rationalism prevailed to a great extent in Norway, and nobody thought of the duty of Christians to the heathen world. But after a spiritual revival had taken place—chiefly through the instrumentality of the famous lay preacher, Hans Nilsen Hauge, who died 1824—a true missionary spirit began gradually to animate the Christians of Norway. In 1826 the first missionary association was formed at Stavanger; and in the course of a few years this example was followed in a good many other places. This association, however, did not yet form a Society, and had no mission of their own, but sent their contributions to Lutheran Societies in Germany. In August 1842, a meeting was held at Stavanger, where 82 delegates from 65 such local associations joined and founded the Norwegian Missionary Society.[1] About the same time God had called their first missionary. A young man, who had just finished his studies at the University of Christiania, had

[1] The man who, above all others, was the guiding spirit in this movement, was another famous lay-preacher, John Haugvaldstad, a disciple and friend of Hans Nilsen Hauge.

felt it his duty to go to the heathen with the Gospel, and had early in 1842, in a little pamphlet (*A Few Words to the Church of Norway*), made an urgent appeal to the Christians of Norway, with regard to their missionary duties, and declared himself ready to go. Upon this a committee had been formed at Christiania to support him. After some deliberation this committee was amalgamated with the Society just founded; and this young man (Rev. Schreuder) entered their service as their first missionary. In 1843 he left for South Africa, and tried to enter Zululand; but as King Umpande would not permit him to do so, he was obliged to settle in Natal at first. There he acquired the language, and began missionary work. Having by his medical skill cured Umpande from a serious illness, he was now also allowed to commence working in Zululand (1850); but it was not before 1858 that he could baptize the first Zulu. Since then the work has been steadily carried on there, and the number of workers increased from time to time. But Zululand has been a very hard field to work. The great indolence and gross superstition of the people, and the frequent wars and disturbances, have proved very great hindrances, and the progress has been very slow, as the accompanying statistics show. During the war of 1879 nearly all our stations were ruined, and the missionary work had to begin almost as in a new ground after the war.

To the island of Madagascar, the Norwegian Missionary Society sent their two first missionaries in 1866. The more quiet state of the country, as compared with Zululand, the far greater docility of the people, the good influence of the government on education, and the great extent to which we have been able to procure native assistants in the work, have, under the blessing of God, made this a very prosperous and encouraging field.

To the southern part of the west coast of Madagascar were sent 4 missionaries in 1874, and since then there have been from 2 to 4 constantly at work there; but the progress has been very small, for chiefly the same reasons as in Zululand.

This year (1888) we commenced a mission on the south-east coast of Madagascar. Judging from the manner in which we have been received by the natives there, and other circumstances, we have a rather bright and hopeful prospect of doing good work in this district, occupying the coast line

from Fort Dauphin in the south to Vangaindrano in the north.

At the same time (*i.e.* 1888) we have placed a missionary amongst the Baras, a nomadic, unsettled and quite heathen tribe in the southern part of the island—a mission through which we may be able to form a connecting link between our work in the inland and that on the west coast.

The interest in mission-work is certainly, we hope, still in a progressive state in Norway. The income has increased to the double within a few years; and in our last General Assembly (this year) it seemed to be a set purpose with the delegates present to have the income doubled again before the next assembly, at the jubilee of the Society (1892).

As to denomination, the Norwegian Missionary Society is Lutheran, and strictly evangelical.

As to administration, the Society is quite independent of the authorities of the Established Church of Norway, being governed by a body of Directors chosen by the 8 sub-committees, representing the 8 districts into which the country has been divided for missionary purposes, and each of which includes numerous local associations. Each of these districts has its annual meeting, to which these respective associations can send delegates to discuss missionary questions. And every three years delegates from all the associations in the whole country join into a 'General Assembly,' which is, in fact, the 'parliament' of the Society—settling all the most important questions, (*e.g.*, the taking up of a new field of labour), controlling the directors, and giving general regulations for their work. So far the Norwegian Missionary Society is entirely democratic in principle. But, as a matter of fact, these assemblies have proved to be of less importance to the administration than to the spreading of interest in the work all over the country, in which respect their influence can scarcely be overrated.

But although the Society is unconnected with the authorities of the Established Church of Norway, these authorities have always stood in the most friendly relation to the Society—ordained its missionaries, allowed them to preach in the churches, and then collect money for the mission, etc.; and there are certainly extremely few, if any, of the ministers at home who do not take a more or less active part in the missionary work in some way (by missionary lectures, collection

of money for the mission, etc.). And their wives are generally the leaders of the local female missionary associations, of which we have more than a thousand in Norway.

SUMMARY (APPROXIMATE).

Annual Income, about £20,000.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.		
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female
Natal	1843	3	4	1	2	...	8	...
Zululand . . .	1850	8	10	2	1	...	10	...
Inland of Madagascar . . .	1866	16	18	2	6	16	872	...
West Coast of Madagascar .	1874	3	4	...	...	...	12	...
South-east Coast of Madagascar .	1888	3	4	...	...	...	...	...
Totals		33	40	5	9	16	902	...

Fields of Labour.	Entered A.D.	Adherents.	Communicants.	Schools.	Scholars.
Natal	1843	170	...	10	200
Zululand . . .	1850	360	...	22	300
Inland of Madagascar . . .	1866	20,000	...	300	30,000
West Coast of Madagascar .	1874	130	...	4	120
South-east Coast of Madagascar .	1888	...	...	...	...
Totals		20,660	...	336	30,620

A Mission at ENTUMENI, in South Africa, has been carried on since 1873, when Bishop Schreuder left the Norwegian Missionary Society, pending the time when the Norwegian Church as a whole would take up the work of Missions to the heathen. In 1875 a new station was opened at Untumjombeli. Bishop Schreuder died in 1882, and in the following year brethren N. and H. Astrup were sent ont. The widow of the bishop acts at Entumeni as a lady missionary, and the work is still known as the Schreuder Mission. It is superintended by a committee at Christiania, and the annual income is returned as £312.

SWEDISH MISSIONS.

MISSION-WORK was carried on by the Church of Sweden in the mediæval times, when King Erik the Holy, and the regents, Birger Yarl and Torgils Knutsson, attempted to evangelize Finland with military force. After the Reformation, Sweden was the first Protestant country to commence Mission-work among the heathen; for the effort of King Gustaf Vasa to extend Christianity to the Laplanders was the only missionary enterprise that proceeded from the Protestant Church in the sixteenth century. Charles IX., Gustavus Adolphus and Christina continued the work thus commenced. Churches were built, school established, and good Christian literature translated into the Laplanders' own language; and so a foundation was laid for the blessed work carried on by P. Fjellstrom and P. Hogstrom in the eighteenth century. The former translated the New Testament, the latter wrote a catechism and several hymns in the Laplanders' language.

In 1837 a new Mission field was opened for the Church of Sweden, by the establishment of a Swedish colony called New Sweden on the Delaware river in North America. The Swedish clergymen who went over to America in order to administer to the spiritual needs of the Swedish colonists, in addition to their pastoral work carried on successful missionary efforts among the Indians. Three years before the beginning

of the Indian Mission of John Elliot the Swedish clergyman J. Campanius commenced a blessed work among the Mohawk and Delaware tribes. He preached to them in their own language, and translated Luther's catechism with simple expositions. When the colony passed from the Swedish crown (1655) into other hands, the Mission-work of the Swedish Church soon ended.

In the eighteenth and also in the nineteenth century several Swedes entered into foreign Missionary Societies (especially the missions of the Moravian Church) and were sent out to Greenland, Labrador, Jamaica, St. Thomas and Antigua, the Mosquito coast, Surinam and South Africa. The celebrated Swedish missionary, J. L. Kiernander, was sent out to India by the Society for Promoting Christian Knowledge, and worked from 1739 in Cuddalore, and later on with great success in Calcutta. Here he built at his own expense the first Protestant church, which is still in existence.

At the end of the last and the beginning of this century a new missionary spirit was awakened in Sweden in connection with a general revival of spiritual life, and in 1818 the first missionary paper (a weekly record) was published. Soon small Missionary Societies were founded in different parts of the country, and considerable sums of money were collected and sent to the support of English and German Societies and their work in heathen lands.

I.—The Swedish Missionary Society.

This Society was founded 1835, and was afterwards for many years the centre of missionary work in Sweden, uniting with one another the many collecting societies in different parts of the country. This Society, which stands in close connection to the Church of Sweden, has ever since its foundation been the principal agency for the Mission-work among the Laplanders. Its first missionary, K. L. Tellstrom, worked from 1836 to 1862 among this people with great earnestness and success. The Swedish Missionary Society also took part in the evangelization of foreign heathen lands, assisting in the support of several foreign missionary societies, especially the societies of Basel and Leipzig. The able and zealous missionary, T. Homberg, was sent out (1845)

from Sweden through the mediation of the Basel Society to China, and for two years superintended the Evangelical Society for China while Dr. Gützlaff was away. At the same time two other Swedish missionaries, Fast (murdered 1850) and Elggvist, worked in China, sent out by the MISSIONARY SOCIETY OF LUND (founded 1845, and united with the Swedish Society in 1855). These two devoted men organised an institution for the training of missionaries. This institution was placed under the superintendence of Rev. Dr. P. Fjellstedt, who had before worked as a missionary in India (Tinnevelli) and Asia Minor (Smyrna).

The Society of Lund had united with the Leipzig Society in the Tamil Mission in India, and had sent out to India several missionaries. Amongst these are Rev. C. A. Ouchterlony, who entered on the work 1853, and is still in the field, and Rev. Dr. Blomstrand (died 1887), who during the course of 27 years of of literary work was of great benefit to the Mission.

The union of the two Societies did not disturb the existing relations with the Leipzig Society, and the work was carried on by the Swedish Missionary Society. In 1874 the Church of Sweden, as such, decided to take up missionary work in heathen lands, and two years later the Swedish Missionary Society was united to it in such a way that it paid its income to the Mission of the Church, and only retained superintendence of the work in Lapland, where it now has 3 male and 5 female missionaries at work, besides some Swedish children, with 8 schools and about 130 scholars.

The PENNY UNION, formed in 1884, supports the schools of the Swedish Missionary Society in Lapland. The amount raised in 1887 was £208.

II.—THE MISSIONARY COMMITTEE OF THE SWEDISH CHURCH.

WHEN the General Synod of the Swedish Church assembled for the first time 1868, a motion was made that the church, as such, should take up Missions to the heathen as her work, and a committee was elected to make propositions in that respect. This was done in 1874, and the propositions were sanctioned by the government. The standing committee was to have six

members, elected by the General Synod for five years, under the presidency of the Archbishop of Upsala.

It had been the intention that this new organization should unite in itself all the different organizations for foreign missions in the Church, but only the Swedish Missionaries Society joined, the others refusing. The Mission of the Church took the Swedish Society's missionaries in India in its pay and sent out Revs. Horberg and Bexell; but it was not found possible to have a Mission there besides that of the Leipzig Society, so it was decided to begin a new Mission at Zululand in friendly though not official connection with that of the Norwegian Bishop Schreuder. Missionaries were accordingly sent out, and four stations were established, 1878, 1881, 1886 and 1887.

The following brief summary will give a fair idea of the extent and success of the work.

SUMMARY.

Income (1887), £2,603.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.		
			Ordained.	Lay.	Female.	Ordained.	Lay.	Female.
Natal . . .	1876	4	3	1	2	..	2	1

Fields of Labour.	Baptized.	Communicants.	Schools.	Scholars.	Native Contributions.
Natal . . .	58	12	3	68	..

(India is not mentioned here, as the Missionary work is under the Leipzig Missionary Society.)

III.—The Swedish Missionary Union.

In 1877 a dissension arose in the Church of Sweden about the doctrines of Mr. Waldenstrom, and his adherents asked that the constitution of the *Evangelisla Fosterlands Strftelsa* should be altered in order that persons could be sent out who did not belong to the Lutheran Church. This proposal was rejected, and the Swedish Missionary Union was established (1878) by the dissentients. It is a union of many small missionary committees, who hold a yearly meeting, in which the questions are discussed, and a committee elected, who shall execute what is decided in the meeting. It is quite a democratic constitution. The union has for its aim both home and foreign work amongst Christian and heathen.

The only place where the union has a word for heathen is on the Congo. It works jointly with the Livingstone Inland Mission and the American Baptist Missionary Union. It has stations at Mukimbunga (1882) and Kibunsi (1887). It has sent out to this field eleven missionaries and three lady missionaries.

In Russia a good work is carried on among the American population, in addition to work among nominal Christians.

The Union also sends out missionaries to Lapland, Alaska, and Algiers.

SUMMARY.

Annual Income, £2,650.[1]

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.	Adherents.	Schools.	Scholars.
			Lay.	Female.				
Kingo .	1882	2	10	3	1	50	3	11
Alaska.	1886	2	2	...	...	...	...	...
Algiers	1887	1	1	...	...	...	...	...
Russia .	1882	3	3	2	2	...	...	...
Lapland	1880	3	3	...	...	...	...	...
Totals.		11	19	5	3	50	3	11

[1] This amount does not include the sums devoted to the Home work.

IV.—The Swedish Evangelical National Society.

Extended to the Heathen 1862.

The Evangelical National Society, established in 1856 for home mission work in Sweden, undertook foreign missionary labour six years later.

The mission work in East Africa was begun (1866) in Kunama, from which country the missionaries were driven away in 1869. Then stations in Mensa, Eilet, and Massawa were taken up instead, all of which have been given up. For the present the Society is in possession of four stations: M'Kullo (entered 1879), and Arkiko (1886), in the neighbourhood of Massawa, Djimma, in the Galla country (1883).

In 1877 the mission work in the Central Provinces of India was begun, where in 1878 two stations were founded: Narsinghpur and Saugor. Betul (1880), with out-stations, Sittaljeri (1885), and Nimpani (1886). The station in Chindvara was passed over to this Society by the Free Church of Scotland 1886, with out-station Amarwara 1887. The work in Africa is carried on by preaching of the Gospel and circulation of tracts, teaching in schools, medical mission, and teaching of trades. In India, by preaching, teaching in schools, distribution of tracts, and Zenana Mission work.

SUMMARY.

Annual Income, £8,800.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.			Native Workers.		Adherents.	Communicants.	Schools.	Scholars.
			Ordained.	Lay.	Female.	Lay.	Female.				
East Africa .	1866	3	3	5	3	16	7	106	79	2	90
India, Central Provinces .	1877	7	7	3	8	10	8	about 62	about 30	7	408
Totals . .	...	10	10	8	11	26	15	168	109	9	498

JÖNKÖPING MISSIONARY UNION FOR HOME AND FOREIGN MISSIONS.—This missionary union began about 1860 to collect contributions for foreign missionary societies. Since 1863 it has supported one of the schools of the Free Church of Scotland in Syria. In 1887 it sent out Mr. F. E. Lund to China, where he works in the service of the China Inland Mission, but his salary is paid by the Jönköping Missionary Society.

THE FRIENDS OF THE MISSION TO THE LAPLANDERS.—This Society was established in 1880. Its aim is to spiritually benefit the Laplanders by travelling preachers, by schools and by the distribution of tracts and the Scriptures. It has a school at Lannavara (1882), and has two workers, Mr. Lundberg (1884) and Miss Hellberg (1888), besides two in more subordinate places. Income £528.

THE LADIES' COMMITTEE AT STOCKHOLM FOR THE FURTHERANCE OF THE GOSPEL AMONG THE WOMEN OF CHINA.—This committee was established 1850. It has never undertaken direct missionary work, but has supported principally the Mission of Rev. Lechler of the Basle Missionary Society at Hong-kong. It supported, 1887, 41 children in China. Its income, 1887, was £188.

THE FINLAND MISSIONARY SOCIETY.

The Finland Missionary Society was formed on the 19th of January, 1859. In the month of September 1862, a seminary for training missionaries was opened. About six years later, in 1868, the first (seven ordained and two lay) missionaries were sent out. Since that time until now the Society has sent out seven more ordained missionaries and nine missionaries' wives; there are no other European female labourers.

Having stayed a year in the Herero country for the sake of learning African languages, the missionaries sent out in 1868 did not reach their destination in Ondonga before the 9th of July, 1870, when missionary labour in that country was at once commenced.

In the year 1857 the tribe Ondonga in the Ovambo country was visited by the Rev. C. H. Hahn and the Rev. F. Rath, missionaries in the service of the Rhenish Missionary Society; nine years later, 1866, the Rev. Mr. Hahn made his second visit to the same country; at that time he was asked by the chiefs to send them missionaries. Having returned to his station he entered into negotiations with the Society as to sending missionaries to that country. These negotiations were regarded as an answer to prayer that the Lord might point out a country fitting for a Mission field.

Concerning the converts in Ondonga we have to report that the first one, a native girl, who had attended an invalided missionary on his return to Finland, was baptized in the year 1876, and returned to her native country in 1879; at present she belongs to native labourers there.

In Ondonga a certain number of young men applied for baptism in the year 1880, but finding out the chiefs' dislike to their intention, they went to a missionary station in the Herero country, and there four of them were baptized at the end of the year 1881. At the same time the chief of Ondonga became less suspicious of missionary labour, and others

of the young men were baptized in January 1883. Since that time the work has continued without interruption, and the number of native Christians at Ondonga has risen to between 150 and 160, nearly half this number having been baptized during the year 1887.

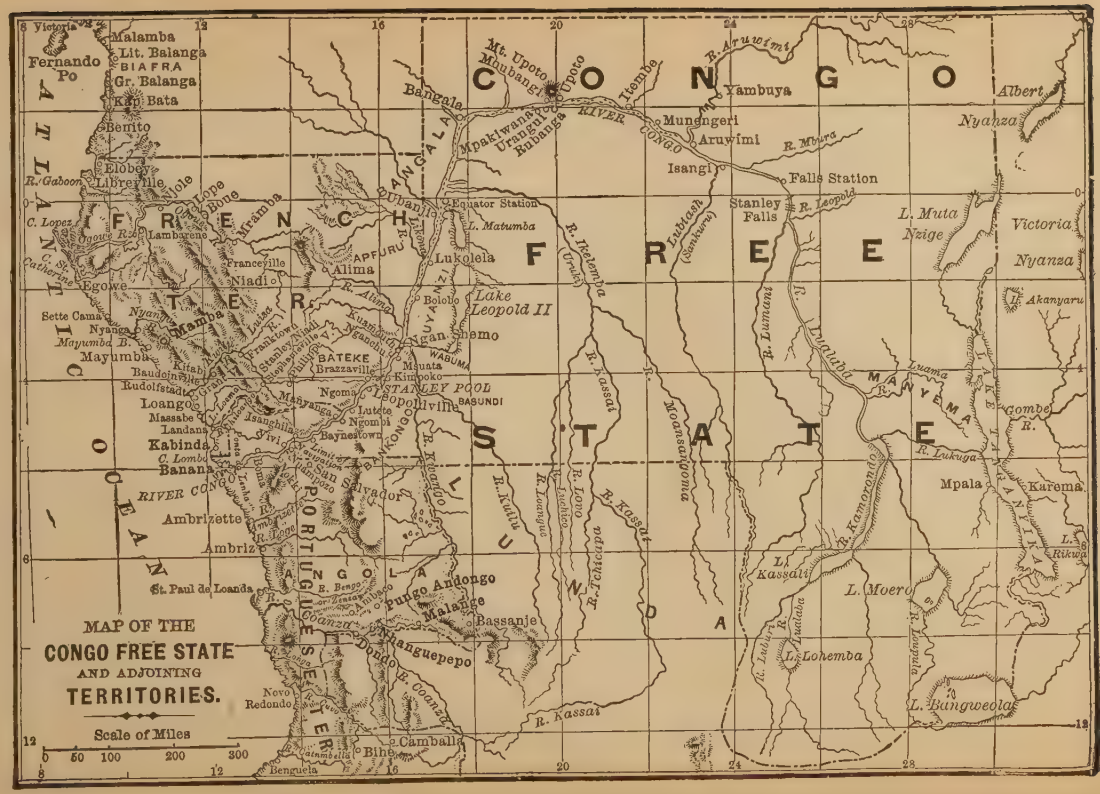
The climate of Ondonga is unhealthy, and the missionaries have suffered much from sickness, but still the Society can thankfully report that only one missionary and two missionaries' wives have died there during seventeen years. Four missionaries have returned home partially invalided, but they remain in the service of the Society. Two ordained and one lay missionary have left the Society owing to illness.

SUMMARY.

Annual Income, £2,350.[1]

Field of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.	Native Workers.		Adherents.	Communicants.	Schools.	Scholars.
			Ordained.	Lay.	Female.				
The Ondonga Tribe in the Ovambo country, S.W. Africa	July 1870	3	6	3	1	150 to 160	75 to 80	3 for different classes	about 300

[1] Through the sale of missionary papers, periodicals, and pamphlets, the gross income is about £600 more.


MAP OF THE
CONGO FREE STATE
AND ADJOINING
TERRITORIES.
Scale of Miles
0 50 100 200 300
CONGO FREE STATE
ATLANTIC OCEAN
PORTUGUESE ANGOLA
BIAFRA
BATEKE
BASUNDI
MANYEMA
Victoria
Malamba
Lit. Balanga
Fernando Po
Gr. Balanga
Kin Bata
Benito
Elobey
Libreville
R. Gaboon
C. Lopez
Lambarene
Francqville
Niadi
Egowe
Sette Cama
Nyanga
Mayumba
Baudoinville
Rudolfstadt
Loango
Massabe
Landana
Kabinda
Banana
RIVER CONGO
Ambrizette
Ambriz
St. Paul de Loanda
Novo Redondo
Benguela
Bihe
Camballa
Pungo Andongo
Malange
Bassanje
Quango
Donde
Mt. Uporo
Mubangi
Bangala
Upoto
Tiemba
Yambuya
Mungongeri
Aruwimi
Isangi
Falls Station
Stanley Falls
Albert Nyanza
Victoria Nyanza
L. Muta Nzige
Akanyaru
Equator Station
L. Matumba
Lukolela
Lake Leopold II
Ngan Shemo
Bolobo
Kimpoko
Mpunta
Brazzaville
Ngoma
Lutete
Ngombi
Baynestown
Bopoliville
STANLEY POOL
Mayanga
Isanghila
Kwa
Kwango
Kwilu
Kasai
Lubilash
Sankuru
Lulua
Luebo
Luluaburg
Luembe
Luama
Lukuga
Gombe
Mpala
Karema
L. Rikwa
L. Kassali
L. Moero
L. Lohemba
L. Bungweola
Kamoronzo
Mpokwa
Urangi
Rubanga
Mpakiwana
Lubefu
Lomami
Lualaba
Aruwimi
Ituri
Nepoko
Welle
Uele
Ubangi
Ibenga
Alima
Likuala
Sanga
Likuba
Lopori
Mossaka
Mobangi
Lulonga
Ikelemba
Ruki
Momboyo
Tshuapa
Lopori
Lomami
Lubefu
Lualaba
Luvua
Luapula
Kamoronzo
Mpokwa
Rikwa
Tanganyika
Kassai
Kwango
Kwilu
Loange
Kwa
Inkisi
Lukunga
Mayumba
Nyanga
Ogowe
Como
Gabon
Lopez
Ivindo
Ogowe
Lambarene
Fernando Po
Elobey
Libreville
Gaboon
Cape St. Catherine
Cape Lopez
Sette Cama
Mayumba
Loango
Kabinda
Banana
Ambrizette
Ambriz
St. Paul de Loanda
Novo Redondo
Benguela
Bihe
Camballa
Pungo Andongo
Malange
Bassanje
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Donde
Mt. Uporo
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Mayanga
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Kwilu
Kasai
Lubilash
Sankuru
Lulua
Luebo
Luluaburg
Luembe
Luama
Lukuga
Gombe
Mpala
Karema
L. Rikwa
L. Kassali
L. Moero
L. Lohemba
L. Bungweola
Kamoronzo
Mpokwa
Urangi
Rubanga
Mpakiwana
Lubefu
Lomami
Lualaba
Aruwimi
Ituri
Nepoko
Welle
Uele
Ubangi
Ibenga
Alima
Likuala
Sanga
Likuba
Lopori
Mossaka
Mobangi
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Tshuapa
Lopori
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Luapula
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Cape St. Catherine
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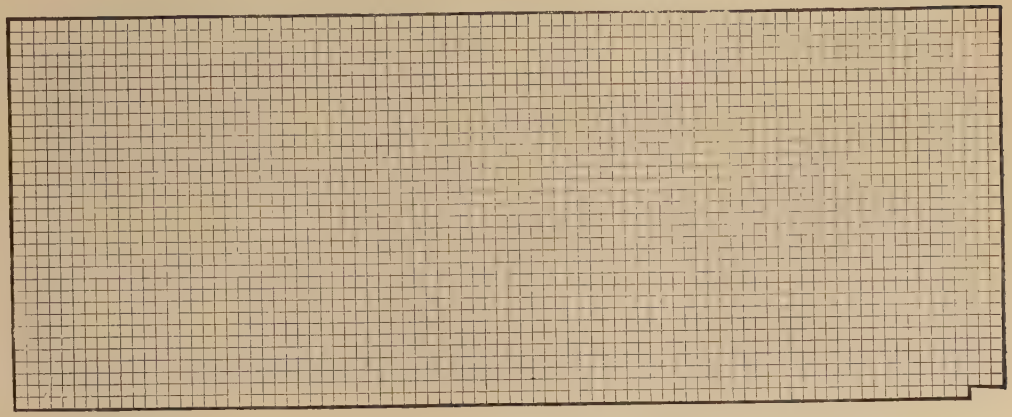
Banana
Ambrizette
Ambriz
St. Paul de Loanda
Novo Redondo
Benguela
Bihe
Camballa
Pungo Andongo
Malange
Bassanje
Quango
Donde

Wealth of Protestant Church Members in the United States.

EACH SQUARE REPRESENTS $4,000,000.

2769 SQUARES, = $11,078,840,000.

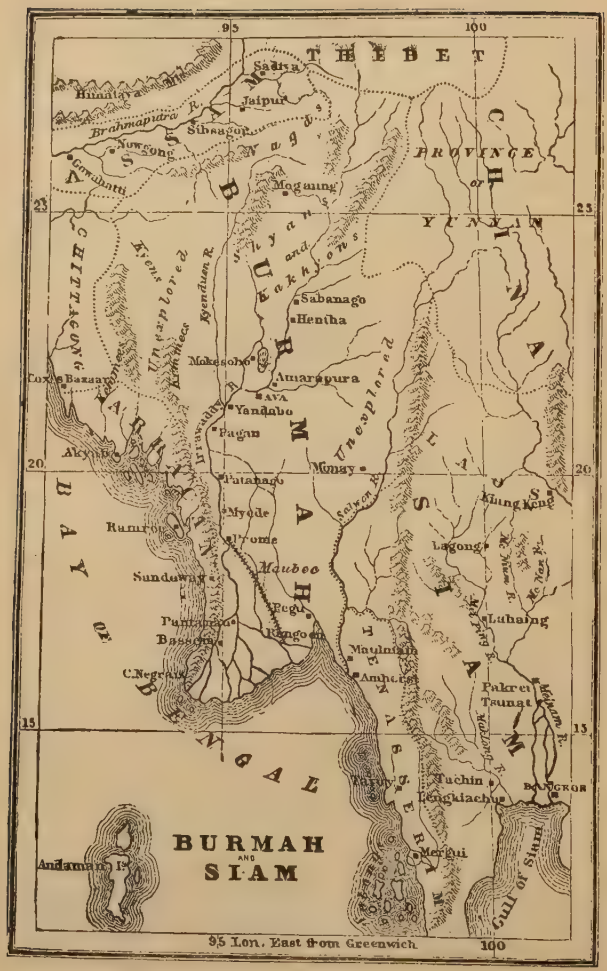


ANNUAL INCREASE OF WEALTH

OVER AND ABOVE ALL EXPENSE OF LIVING AND ALL BENEVOLENCES.

124 SQUARES = $497,230,000.

□ **ONE SQUARE = $4,000,000.** OUR TOTAL ANNUAL CONTRIBUTIONS TO FOREIGN MISSIONS.


95
100
THIBET
Sadiya
Himalaya Mts.
Jaipur
Brahmapútra R.
Sibsagor
Nowgong
Gowhatti
ASSAM
Mogaung
PROVINCE of YUNNAN
25
Kiendwen R.
Unexplored
Jenyan and Lakhyons
Sabanago
Hentha
Makesoho
Amarapura
AVA
Yandabo
Pagan
Unexplored
Irrawaddy R.
Akyab
Mynay
20
Putanago
Myede
Prome
Ramree
Maubee
Sandoway
Pegu
Rangoon
Passaloung
Bassein
C. Negrais
BAY OF BENGAL
Mulmein
Amherst
Luhaing
Pakret
Tsunat
Tenasserim R.
15
Tuchin
Tenghiachus
BANGKOK
BURMAH AND SIAM
Andaman Is.
Merghui
Gulf of Siam
95 Lon. East from Greenwich
100

SECTION IV.

AMERICAN SOCIETIES.

BY THE

REV. J. T. GRACEY, D.D.,

OF

BUFFALO, NEW YORK

MISSIONS TO PAGANS IN NORTH AMERICA.

MISSIONS to pagan peoples in North and South America date from the earliest connection of Europeans with the country. The date of the founding of the Roman Catholic Church is 1494, and 'Isabella the Catholic' directed that 'great care should be taken of the religious instruction of the Indians.' Some of the most thrilling annals of Roman Catholic missionaries relate to the 'heroic adventures, sublime endurance, and lofty devotion' of the early Jesuit missionaries in North America.

The Protestants were equal to the Romanists in zeal and self-sacrifice for these children of the wilderness. The royal charter of the Plymouth colony provided for the 'conversion of such savages as yet remain wandering in desolation and distress, to civil society and the Christian religion.' The charter of the Massachusetts Bay colony made it obligatory to bring these native races 'to the knowledge and obedience of the only true God and Saviour of mankind,' while the zeal of the colony prescribed the figure of an Indian with a label at his mouth, on which was written the Macedonian cry, 'Come over and help us.' And in 1636 the laws of the Plymouth colony provided for preaching among the Indians. An eminent author in a new work just issued from the press says :—

> 'These Pilgrims and Puritans were the pioneers of the Protestant world in attempts to convert the heathen to Christ. They were missionary colleges—self-supporting missions—composed of men who went on their own responsibility, and at their own expense, to establish their posterity among the heathen whose salvation they sought.'

Among the noble names of those who have devoted themselves to the salvation of heathen tribes, perhaps none rank higher than those of John Eliot, David Brainerd, and the Mayhews.

The publication of narratives of the work of some of these earlier missionaries 'begat a debate' in the House of

Commons 'how the Parliament of England might be serviceable to the Lord Jesus to help forward such a work begun.' In 1649 an Act was passed entitled 'A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England.' In 1799 the Massachusetts Missionary Society was formed. Missionary periodicals were established. In 1800 appeared the *Connecticut Evangelical Magazine;* in 1803 the *Massachusetts Missionary Magazine* and the *Massachusetts Baptist Missionary Magazine* appeared, and in 1805 the *General Assembly's Missionary Magazine.*

The number of Indians now in the United States and Territories, including Alaska, is 248,000. In the five tribes recognised as civilised are 65,000. This leaves 183,000 uncivilised. Of this number 28,600 are already church members. In its possibly well-intentioned zeal for the introduction of the English language, the American Government, in 1887, required that the vernaculars should not be taught, nor even spoken, in any Indian schools on the Reservations, including Mission stations, which were wholly sustained by benevolent funds. Under this ruling many stations were closed from September to January. But the remonstrances coming from almost every denomination of Christians in the land induced the Government to modify its orders, and the schools have all been re-opened. There are 143 missionaries of different denominations now labouring among them. According to the last Government report, the total enrolment of Indian youths in schools is 15,212, out of a total of 40,000 of teachable age. During the last year the average attendance increased 900 over that of the year before.

Among the Chinese and Japanese in the United States, several churches have regularly organised missions, fragmentary reference to which will be found in the statements of the work of the several Societies in the following pages. In two instances the outcome of these has been the beginning of Missions among their own people in other parts by the converts of these Missions.

MISSIONARY SOCIETIES IN THE UNITED STATES.

I.—The American Board of Commissioners for Foreign Missions. (Organised 1810.)

The American Board of Commissioners for Foreign Missions was the first Society in America to send missionaries to any foreign land. It was organised at Bradford, Mass., June 29, 1810. Prior to this, a few local societies had been formed in New England with special reference to evangelising the American Indians. For several years God had been moving the hearts of many individuals, widely separated, in reference to the needs of the distant regions of the earth. Samuel J. Mills entered Williams College in 1807, and sought to awaken an interest in Missions. During that first year a memorable missionary prayer-meeting was held by the students under the shelter of a hay-stack, to which they were driven by rain, and the impressions of that hour were so deep, and led to such results, that the spot where that meeting was held has been called the 'Birthplace of American Missions.' Two years later (1808), a Society was formed in the college 'to effect, in the person of its members, a mission to the heathen;' but this organisation was kept secret, 'lest,' as they said, 'we should be thought rashly imprudent, and should so injure the cause we wish to promote.' Mills, Gordon Hall, and James Richards went to Andover Seminary, and there met Samuel Newell, Adoniram Judson, and Samuel Nott, Jr., who were all of the same mind as to Missions. On June 28, 1810, Messrs. Newell, Nott, Hall, and Judson presented a paper to the General Association of Massachusetts, in which they stated that 'their minds had been long impressed with the duty and importance of personally attempting a mission to the heathen.' This resulted in the adoption, next day, of the resolution 'that there be instituted by this association a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures for promoting the spread of the Gospel in heathen lands.'

These four young men, joined by Luther Rice, and the wives of three of them, sailed for India in 1812. While on their way to India, Mr. and Mrs. Judson and Mr. and Mrs. Rice changed their views on the subject of baptism, which event led to the formation of the American Baptist Missionary Union in 1814. On arriving at Calcutta, numerous difficulties obstructed their design. The country was involved in war, and no missionary operations were allowed by the Government. Mr. Rice sailed for the Mauritius. Mr. Judson departed for Burma, and Messrs. Hall and Nott went to Bombay, and in 1813 commenced among the Mahrattas the first Mission of the American Board in foreign lands. For about fifty years from the beginning, the Presbyterian and the Reformed (Dutch) churches co-operated with the Board in the conduct of Missions; but the Board is now supported chiefly by Congregationalists, the Reformed (Dutch) churches having withdrawn in 1857, and the Presbyterian churches in 1871, from the belief that these churches respectively could prosecute missionary work more vigorously under Boards of their own. The purpose and hope expressed at the time of their withdrawal have been realised, and they have laboured with more vigour and success for the evangelisation of the world, while the present work of the American Board is far in advance of what it was when the withdrawal took place.

In the early history of the Board much missionary work was done among the North American Indians, and several tribes were reached and christianised by its missionaries. All work within the United States has been turned over to other societies. In 1871, the Board transferred to the Presbyterian Board, then newly organised as a separate Board, its Syrian Mission, an off-shoot of the Mission to Palestine; also its Missions in Persia, Siam, and at Cape Palmas, Liberia, the last three having been continued under the supervision of the American Board since their beginning in 1833. The Amoy Mission in China and the Arcot Mission in India were transferred to the Reformed (Dutch) Board in 1857.

The Board is now in its seventy-ninth year, and we gather from its publications that the nine corporate members at the beginning were all from Massachusetts and Connecticut. Its present corporate membership numbers 227, from 25 States

and Territories. During the 78 years of its existence, the aggregate receipts of the Board have been $23,118,785 = £4,623,000. It has sent out 1,974 missionaries and assistant missionaries, 817 of the number being men, of whom 623 were ordained. Of the 194 not ordained, 45 were physicians, and 149 teachers, printers, and business agents. Of the ordained men 32 were also physicians. Of the 1,974 persons sent out, 1,157 were women, of whom 357 were unmarried. To the 422 churches organised under its supervision, 107,000 persons have been admitted on confession of faith. During the year 1887–8, the Board sent out as new missionaries 8 men and 21 women. Eleven new churches were formed. In the 336 churches on mission ground, to which 4,388 persons were received on confession of faith, there are now 30,546 members. The receipts of the Board for the past year from all sources, including Women's Boards, amounted to $667,289.

The Board conducts successful Missions in Papal lands. It has two Missions in Mexico, one in Spain, and one in Austria, all of which were commenced in 1872. The work in these Papal lands is reported as encouraging, though in Western Mexico persecution of the most malignant character awaits those known to have sympathy with the Gospel. In Northern Mexico no such alliance between Church and State is recognised, and churches are being organised, and large congregations greet the missionary from the first. In Spain their high school for girls is a recognised success. In Austria the churches gain in numbers at every communion, and trained workers are being furnished to labour amongst Bohemians and others in the United States.

This Society has conducted extensive educational work, always having in view the preparation of an evangelistic agency. In its several missions, it has 17 theological schools, with 251 scholars; 59 colleges and high schools, with 3,947 scholars; 59 girls' boarding schools, with 3,068 scholars. It conducts 892 common schools, with 34,855 pupils, having, including some not reported in any of these, a total of pupils under instruction of 42,733 persons. Among those higher institutions may be mentioned—Central Turkey College, Aintab, established in 1875; Euphrates College, Harpoot, established in 1878; Anatolia College, Marsovan, established

in 1885; Jaffna College, Ceylon, established in 1877; Kyoto Training School, Japan, established in 1875; North Pacific Institute, Sandwich Island, established in 1877; Constantinople Home, organised in 1870. Robert College at Constantinople is also an outgrowth of the missionary work of the Board.

India (1813).—The Mission in Bombay was, as we have seen, the first foreign Mission founded by any American Society. When the missionaries sent by their Board were refused permission to remain at Calcutta, two of them, Rev. Gordon Hall and Rev. Samuel Nott, escaped to Bombay, where they were also, at first, forbidden to engage in missionary work; but after suffering much annoyance, and once having their passage engaged to England by order of the Bombay Government, they at last received permission to remain. The letter granting the permission was dated December 21, 1813. This work is now divided into two Missions, the Marathi and the Madura. The *Marathi Mission* embraces Bombay, Ahmednagar, Wadale, and other principal points. It has seven stations, with 102 out-stations, 12 missionaries (one of them a physician), 15 native pastors, 32 preachers, two medical catechists, with Bible-readers and teachers, making a total of 255 native helpers. In the 27 churches are 1823 members, 157 of whom were received on confession of faith last year. The native contributions amounted to $4,779 = £956. A Society of Christian Endeavour has done good work. Voluntary labour has been performed by 27 persons connected with this Mission, 10 of whom have preached nearly 500 times in 30 places near the city. The Theological Seminary, suspended since 1866, was re-opened with a class of nine. The Mission high-school and college has grown from 14 pupils in 1882 to 311 in 1887, the pupils being mainly high-caste Brahmans. There is a theological school and college conducted by the Mission at Ahmednagar.

The *Madura Mission* (1834) embraces besides Madura, with its 70,000 population, Dindigal, Mandapasalai, Battalagundu, and other places, in all 12 stations, with 234 out-stations, 36 churches, 3,233 church members, 11,881 adherents, 10 missionaries, 20 native pastors, 399 native workers of all classes, 138 common schools with 3,215 pupils, a collegiate

theological institute with 334 pupils—in all the Mission 5,680 pupils; and the native contributions amount to $6,545 = £1,363. A new feature is the employment of native evangelists by the native churches themselves for the outlying districts.

The *Ceylon Mission* was organised in 1816, and embraces Batticotta, Oodooville, and other stations, in all 7, with 25 out-stations. It has 14 churches, 389 members, 8,455 under instruction; native contributions, $5,752 = £1,198. This Mission has had an exceptional educational work. The report says that one in thirteen of the population is in school, and nearly all schools are under the management of the missionaries. 329 students have been educated in the Jaffna College.

The Island World.—The American Board attempted a work in Sumatra; but the missionaries were killed and the work given up. Again they attempted work in Borneo in 1839, but this too was abandoned. Interest in these islands was awakened by two youths coming in 1809 from the *Sandwich Islands*. In 1819 the American Board sent 17 persons to engage in Mission work there. On arriving at the islands, they found the people had abolished idolatry, and were ready to receive Christian teachers. In 1828 a work of grace begun, and 2,500 inquirers' names were entered by one missionary and his wife. From 1838 to 1843, six years, 27,000 persons were admitted to the churches. And in 1863, when this Board handed over the whole to the Hawaiian Evangelical Association, and the Mission was merged in the community, the missionary churches of the Board had enrolled 50,000 members.

The Board still co-operates with the Hawaiian Evangelical Association in work among the Sandwich Islanders, and the immigrants who are flocking to Hawaii especially from Japan and China. The North Pacific Missionary Institute at Honolulu has had 14 students during the past year, six of whom graduated to the ministry. A special blessing is attending the efforts made by this Board and the Methodist Episcopal Board to reach the Japanese in the island.

Micronesia Mission was begun in 1852, and has now 21 missionaries, 68 native helpers, and 4,644 church members. It embraces the Gilbert, Caroline, and Ladrone Islands of the Pacific, and is the foreign Mission of the Hawaiian churches.

On the Caroline Islands work was begun by Messrs. Snow, Gulick, and Sturges, and their wives. Last year the work in Micronesia seemed to be doomed to serious check, if not to overthrow, by reason of the Spanish occupation. And, indeed, it was a fearful blow which fell on Ponape, from which it will require long time fully to recover. But, happily, through the favouring hand of Providence, and in consequence of the prompt and efficient action of the United States Government and its representatives in Manila and Yokohama, Mr. Doane was restored to his home and work, the revolt was terminated without bloodshed, a wise and pacific governor was sent to Ponape, and protection was guaranteed to every form of missionary work. Under these conditions, and inspired by the good counsels and examples of the missionaries, the natives threw down their arms, gave back their booty, and resumed their wonted life; and churches and schools again are opened and thronged, and the spiritual wastes are being repaired. The work begun on the Gilbert and Marshall Islands in 1857 has not been interrupted. In thirty years, five languages of the Pacific group have been reduced to writing, and the whole of the New Testament has been put into two of them. A necessary feature of this island work is the use of missionary ships. This Mission has now its fourth vessel, each one bearing in succession the name *The Morning Star.*

Turkey.—In 1823 two missionaries of this Board—Goodell and Bird—arrived at Beirut, and commenced the Syria Mission. This has expanded into four large Missions of the Board in European and Asiatic Turkey. The labours of the missionaries have been confined to the Christian sects. The old Armenian churches and communities seem to be receiving more and more of the teachings of the Gospel. The famine relief afforded by Christendom, and largely administered by the missionaries, has resulted in some places in important accessions to the churches.

The *European Turkey Mission* (1858) has four stations—Constantinople, Philippolis, and Samakov, and 29 out-stations, 650 members, 633 pupils, and a native income of $3,508 = £731. Never before have so many additions been made to the church as last year.

The *Western Turkey Mission* (1819) embraces Constanti-

nople, Cesarea, Marsovan, Smyrna, and other points; in all 8 stations, 106 out-stations, 29 churches, 2,648 members, 5,138 pupils. The Turkish Government's repressive measures toward these schools during the past year have been happily checked.

The *Eastern Turkey Mission* (1836) takes in Erzroom, Harpoot, and three other principal places, making five stations, with 115 out-stations, 41 churches, 2,542 members, 6,392 under instruction.

The *Central Turkey Mission* (1847) includes Aintab and Marash, two stations, with 51 out-stations, 160 native workers, 33 churches, and 4,050 members.

AFRICA (1835).—This Board conducted a Mission at the Gaboon, West Africa, which was organised in 1835, and continued under the most adverse influences during thirty-five years. When the Presbyterians organised a separate Missionary Society this Mission was transferred to them. It then (1870) had five missionaries, one native teacher, one church, and two boarding schools.

The *Zulu Mission* in Natal, South Africa, was begun in 1835, marking thus the first effort of any organised society to carry the Gospel to the Zulus. Six missionaries, with their wives, embarked from Boston, but they parted at Cape Town. Messrs. Grout, Champion, and Dr. Adams went directly to Natal. Rev. Aldin Grout and his wife went to South Africa in 1834, and, with the exception of two years, continued in it until 1870. Messrs. Lindsley, Venable, and D. Wilson, with their wives, travelled 1,000 miles in ox-wagons over roadless regions to Umzilikazi's country to organise a Mission there. They located at Mosika, about 100 miles from Kuruman, the station so long occupied by Dr. Moffat. But within a year war and sickness compelled them to retire to their brethren at Natal. Although in 1842 the Mission had two congregations, one of 250, and the other of 500, with two schools, yet the Board saw so little that was hopeful in this field that they determined to withdraw. But Dr. Adams declined to leave, and proposed to support himself by teaching Dutch Boers. As a result, the Board did not withdraw. It has now three Missions in Africa, to wit—

The *Zulu Mission* (1835).—The eight stations of this Mission

are near the coast in Natal. Natal became a British colony in 1856. Its port is Durban, a city of 17,000 inhabitants. The Mission, begun in 1835, has now 16 churches, with 979 members, of whom 108 were added the past year. There is a theological school at Amanzimtote, also an industrial school; and there are two girls' boarding schools within the Mission. Some of the converts are already engaged in Christian work in regions towards the interior.

The *West Central African Mission* (1880).—This Mission, established in 1880, was driven from Bailundu in 1884, but is now thoroughly re-established, with three stations: Benguella, on the coast; Bailundu, 200 miles from Benguella, on the mountains inland; and Bihé, 50 miles still further inland. The Umbundu language, which our missionaries have reduced to writing, the first books in which were printed the last year, is spoken far into the interior of Africa, and it is believed that it will prove an exceptionally favourable channel for the propagation of the Gospel throughout the central portions of Equatorial Africa.

The *East Central African Mission* (1883).—The two stations of this Mission are near the port of Inhambane, which is 550 miles north of Durban. The natives prove docile, and the two missionaries find ample scope for their labour. Mr. Bates, of this Mission, and Mr. Wilder, of the Zulu Mission, have undertaken a tour of exploration into the Gaza country at the north, where Umganu, the son of Umzila, is the sovereign. It is expected that a station will soon be opened at his capital, Umoyamuhle.

China (1847).—When the 'Five Ports' were first opened to foreigners, Amoy was occupied by the American Board, under the appeal of David Abeel, D.D. This was afterwards made over to the Reformed (Dutch) Church; but the work of this Society has expanded into four Missions, in which there are engaged 80 American missionaries, 45 of whom are women, with 94 native helpers. The 22 churches have a total membership of 1,383, of whom 183 were added last year. The Missions are the following:—

The *Foochow Mission* (1847).—The city of Foochow, having a population of 630,000, is the centre of this Mission work, which is carried on both in the suburbs of this city and

also at the station of Shao-wu, 150 miles in the interior, upon the river Min. The 15 churches have 368 members, of whom 34 were received the past year. Not less than 30,000 patients were treated by medical missionaries.

The *North China Mission* (1854).—This has its centre in the province of Chihli, extending also into Shantung. Its principal stations are the capital, Peking; Kalgan, on the northern border; Tientsin, the port; Tung-cho, and Pao-ting-fu. The four churches have 976 members.

The *Shansi Mission* (1882).—This Mission is in the province of the same name, west of Chihli, and was begun in 1882. It has two stations, Tai-ku and Fen-chow-fu. The missionaries are just beginning to reap some fruits from their labours. The province is still cursed by the cultivation and use of opium.

The *Hong Kong Mission* (1883).—A single missionary has held this post at Hong Kong for five years, meeting large numbers of Chinamen going to and returning from the United States.

Japan (1869).—The first missionary of this Board to Japan sailed in 1867. It now consists of two Missions, one known as the *Japan Mission* (1869), and the *Northern Japan Mission* (1883). The principal stations are Kyoto, Kobe, Osaka, Tokyo; and for the north, Niagata and Sendai. The two Missions count 23 missionaries, 3 of whom are physicians. The churches organized number 43, with 6,340 members, besides 753 baptized but not organized into churches. During the 15 months ending March 31, 1888, there were 2801 additions on profession of faith. The Evangelist school for women has 27 pupils; that for training nurses, 27. The contributions from natives amount to $41,022. The report says:—'The churches have gained in number and influence. The advance in church membership is nearly fifty per cent. over the previous year.' While over 7,000 professed Christians are organized into churches, other Christians remain unorganized 'for want of pastors and time to do it.' Considerable discussion has been had for some months past (December, 1888) about the propriety of the Missions of this Board in Japan joining in the Union Church movement, known as the 'United Church of Christ;' but unanimity of view has not been reached as to the

wisdom of such proceeding, though, apparently, the best spirit pervades all parties in the discussion. It is possible that conclusions may have been reached before this volume is given to the public.

The foreign secretaries unite in asking for a reinforcement of 40 ordained missionaries, 9 physicians, and 30 single women to sustain and enlarge the work in hand. The secretary says :—

'No figures can do justice to the wide work of this Board—to the moral and social changes wrought in the life and character of hundreds of thousands, yea, of millions of our fellow men. Yet figures may help to direct attention to some of the agencies employed, and help us to realize in some feeble manner our obligations to our great Leader for His blessing the past year. It is our privilege to report 1050 centres of evangelical effort—seventy more than ever before; a net gain of one ordained missionary and of twenty young women connected with the Women's Board; a gain of nine pastors and fifty-five preachers; a gain of eleven churches and of 4388 in these many lands and languages who have made confessions of their faith in Christ—a larger number than in any previous year since the great in-gathering at the Sandwich Islands; a gain of 1000 young men and young women in our high schools and colleges, till the number approaches 7000, who are brought under the direct personal influence of thoroughly cultured Christian teachers. Add to these over 34,000 children and youths in common schools in which the Scriptures are daily read and prayer offered, and some conception may be had of the vast work of Christian education in our hands, and of its prospective influence on the future of the missionary enterprise. Hardly less significant in its bearings on the question of independence and self-support were the contributions from native sources for various Christian objects, amounting in all to $124,274.'

Three Women's Boards co-operate with this Board. The organ of the Society is *The Missionary Herald*, now in its 85th volume. The following is a summary of all the work of this Board, in papal as well as pagan lands :—

Missions	22
Stations	90
Out-stations	960
Churches	336
Church members	30,546
Added during the year	4,388
Colleges, high schools, and seminaries	59
Pupils in the above	3,947
Boarding schools for girls	50
Pupils in boarding schools for girls	3,068
Common schools	892

Pupils in common schools	34,855
Whole number under instruction	42,733
Ordained missionaries (11 physicians)	167
Physicians not ordained, 8 men and 4 women	12
Other male assistants	11
Women (wives, 160; unmarried, besides 4 physicians, 122)	282
Whole number of labourers from America	472
Native pastors	166
Native preachers and catechists	448
Native school-teachers	1,253
Other native helpers	268
Total native assistants	2,135
Whole number of labourers	2,607
Native contributions, so far as reported	$124,274

See Summary, p. 322.

THE AMERICAN MISSIONARY ASSOCIATION represents the Congregational churches in the conduct of Missions among pagan peoples in the United States. It sustains 18 schools, and 11,091 are under instruction. There are 5 churches, and 13 missionaries. In its *California Chinese Mission*, it records 211 who 'profess to have ceased from idol worship,' of whom 150 are said to 'give evidence of Christian character.' These converted Chinese have themselves inaugurated a Mission to the province whence they came, in Southern China.

II.—THE AMERICAN BAPTIST MISSIONARY UNION.

(Organized 1814.)

WHEN the Baptists of England commenced a Mission in Bengal, the influence of their action extended to the Baptists in America, and prompted them to inquire what they might do to conduct evangelistic enterprise on a more extensive scale. No sooner was it known in America that Thomas and Carey had gone to India, than missionary societies began to be formed in New England and the Middle States to help them in their work. The immediate occasion of the organization of their foreign missionary efforts was the change of views of Messrs. Judson and Rice on the question of baptism, as stated in the previous section. Mr. Judson immediately notified some leading ministers of the American Baptist Church of this modification of his views. Compelled by an intolerant

SUMMARY OF AMERICAN BOARD MISSIONS.

Income, $667,289 = £133,458.[1]

Missions.	Missionaries and Assistants.										Churches.			Education.					Native Contributions for all purposes.
	American.					Native.													
	Work begun.	Stations.	Ordained.	Physicians and other men.	Unmarried Women.	Pastors.	Other Preachers.	Teachers.	Other Helpers.	Total Native.	Number.	Members.	Adherents.	Scholars in Theological Schools.	Scholars in Colleges, and Boys' High and Boarding Schools.	Scholars in Girls' Boarding Schools.	Scholars in Common Schools.	Total under Instruction.	
Africa . . .	1883	13	19	1	10	2	12	35	5	54	17	993	7,141	14	62	100	1,614	1,790	2,553
Turkey . . .	1819	19	53	6	46	69	146	490	83	786	111	9,890	46,482	41	1,159	870	14,928	17,742	57,148
India	1813	26	27	1	18	46	206	589	132	982	77	6,445	17,038	25	1,524	790	14,603	16,937	17,076
China	1882	13	29	6	15	2	32	42	18	94	32	1,483	4,191	13	86	87	825	976	520
Japan	1869	8	23	4	27	27	21	53	11	112	43	6,340	11,000	92	1,054	1,060	...	2,206	41,022
Micronesia . .	1852	3	7	1	6	12	21	14	...	47	47	4,644	12,300	30	58	64	1,933	2,085	1,486
Totals . .	...	82	158	19	122	158	438	1,223	249	2,075	327	29,795	98,155	215	3,943	2,971	33,903	41,736	119,805

[1] Including Women's Boards.

Government to leave Bengal, Mr. and Mrs. Judson proceeded in 1813 to Rangoon, in Burma, and at once entered upon preparations for missionary work; and Mr. Rice the same year returned to America to lay before the Baptist churches the wants of the heathen world. This resulted, in May 1814, in an assembly of delegates from various parts of the country, held in Philadelphia, which organized 'The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions.' This Convention was to meet every three years, hence it became known as 'The Triennial Convention.' The Constitution provided for a Board of twenty-one commissioners, to be known as 'The Baptist Board of Foreign Missions of the United States.' On the withdrawal of the co-operation of the Baptists of the Southern States, the Society received the title it still bears—'The American Baptist Missionary Union.'

Burma (1813).—It is almost a matter of course that Burma has been the special charge of the Baptist missionary force, and hence we are prepared for the statement that of the 259 missionaries, including single ladies and wives of missionaries, in connection with the Asiatic Missions of the Board, 111, or nearly one-half, are connected with the Mission in Burma, where, however, in point of fact, there are six distinct Missions to as many different races, and conducted in as many distinct languages; viz., Burmese, Sgau Karen, and Pwo Karen, Shan, Kachin, and Chin, which were organized in succession in the order of this statement. The Society points out that while at least 80 per cent. of the population of Burma are Burmans, only 40 per cent. of their missionary force is devoted to that people, and only 25 per cent. of the whole missionary force in Burma are men. Hence they regret that during the past two years they have been able only to establish four new stations in Upper Burma, at Mandalay, Myingyan, Sagaing, and Pyinmana. The Karen and other native races brought to Christ through this Mission have proved excellent propagandists. The Mission to the Chins, so bright with promise, owes its beginning over 70 years ago and its recent resurrection to Karen evangelists.

The Baptist Missionary Union entered upon the 75th year of its history, having in this, its first mission, 20 stations,

with 538 out-stations, 730 missionary labourers, 528 churches, and 28,009 members, giving $41,045.20 (over £8,000) towards their own work, while they have in training over 4,000 Sunday-school scholars, and over 11,000 day-school pupils, distributed as follows:—

The Burman Mission.—51 missionaries, 16 men and 35 women (including wives of missionaries); 13 ordained and 39 unordained native preachers; 21 churches, 1,686 members, 150 baptized in 1887.

The Karen Mission.—47 missionaries, 15 men and 32 women; 110 ordained and 351 unordained native preachers; 494 churches, 26,008 members, 1,877 baptized in 1887.

The Shan Mission.—6 missionaries, 2 men and 4 women; 7 unordained native preachers; 2 churches, 42 members, 1 baptized in 1887.

The Kachin Mission.—2 missionaries, 1 man and 1 woman; 2 ordained and 1 unordained native preachers; 3 churches, 39 members, 3 baptized in 1887.

The Chin Mission.—5 missionaries, 2 men and 3 women; 15 ordained and 16 unordained native preachers; 7 churches, 174 members, 52 baptized in 1887.

Assam (1836).—The hope of reaching Upper Burma through Upper Assam led to the attempt to establish a Mission in that district in 1836; but the obstacles proved to be too great, and the missionary force retired to the Assam Valley, and established a Mission among the Assamese, which has extended among the Hill tribes, till it is now organized into three Missions, to wit: the *Assamese*, the *Garo*, and the *Naga* Missions. Notwithstanding the serious discouragement of obliquity of conduct resulting in the necessary expulsion of many church members during the year, the 28 churches number 1,842 believers, with 398 Sunday-school scholars, and 1,481 day pupils. These are distributed as follows:—

The Assamese Mission.—9 missionaries, 3 men and 6 women; 2 ordained and 9 unordained native preachers; 15 churches, 786 members, 37 baptized in 1887.

The Garo Mission.—4 missionaries, 2 men and 2 women; 5 ordained and 6 unordained native preachers; 10 churches, 986 members, 165 baptized in 1887.

The Naga Mission.—8 missionaries, 4 men and 4 women;

5 unordained native preachers; 3 churches, 70 members, 6 baptized in 1887.

India, Telugu (1840).—The work of this Society in India has been among the Telugus. This Mission was begun in 1840, and is a very important one. It is now distributed over 13 districts, and has 150 out-stations. It has 52 organized church societies, of which 19 are entirely self-supporting. Its church and chapel edifices number 69. Its total native force of ministers, Bible women, and other helpers, number 383. The native churches contributed last year about $2,000 = £416 for the work in various forms.

The Ongole Mission has had a remarkable history. Ongole lies 170 miles north of Madras. Work was commenced there in 1853, when the missionary was reviled and stoned. For 25 years success among the Telugus seemed almost hopeless. But suddenly, like 'a mighty rushing wind,' the blessing of God came upon it, making this mission 'one of the brightest jewels God ever gave to any missionary enterprise.' January 1st, 1867, the Ongole Church had 8 members; in 1877 it reported 3,269 members.

It will be remembered that in December 1870, in the midst of harvest, men and women turned out by hundreds to hear about Jesus. On June 16, 1878, the missionaries commenced baptizing, the people clamouring for it, after careful examination, and one day baptized 2,222. Between July 6th and 16th they baptized 8,691 persons.

We can, therefore, understand this year's report when it says:—

> 'If in any other field we should hear of the baptism of 1,243 persons by one missionary and his helpers on one preaching tour of less than two months, our hearts would kindle with a flame of ardent enthusiasm and gratitude. But we are so accustomed to marvels from the Telugu mission that we read with comparative indifference the glorious record of 1,443 in one station and 565 in another in a single year.'

In the 13 stations and 150 out-stations, this Mission enrolls 28,629 members, and 1,923 Sunday-school pupils.

Siam (1833).—A Mission was commenced in Siam in 1833 by the now venerable Rev. William Dean, D.D.; but it was simply among the Chinese portion of the population. Rev.

Mr. and Mrs. S. J. Smith have rendered gratuitous services among the Siamese. They have now at Bangkok 4 missionaries, 4 out-stations, a total of 10 missionary labourers, 73 members, 6 churches, and Mission property worth $10,909 = £22,712.

China (1843).—China was entered in 1843. The American Baptist Missions are located at Swatow, Ningpo, Kinwha, and 4 other principal stations and 50 out-stations, with 19 churches and 1,566 members. Hu Chow was opened this last year.

Of the 30 missionaries, about one-fifth are at home for rest. Rev. William Dean, D.D., was the first missionary of the Society in China. Since 1842, when work was begun at Hong-kong, 1,425 persons (900 men and 525 women) have been baptised and received into church fellowship, 217 have died, 138 have been excluded, leaving at present 1,070 in church membership. Rev. Dr. Ashmore has returned to China during the year from a visit to America. The report for Swatow says:—

'Towards the end of each quarter our native helpers have, as heretofore, assembled here in the compound for study and consultation; the meetings continuing for one week in the second and third quarters, and for two weeks in the first and fourth.

'The studies included exegesis of parts of the New Testament, the doctrine of the angels, Scripture teaching on the subject of giving, and church polity as taught in the Book of the Acts. There were also exercises in reading the colloquial Scriptures, and repeating from memory the portions that were studied exegetically. During the last quarterly meetings, more time than usual was given to prayer, with good spiritual results. In addition to the work of preaching at out-station chapels, the evangelists have visited several hundred towns and villages, exhorting and encouraging church-members, and talking about the Gospel on passage boats or in market places, as there was opportunity. As the out-stations are double in number to the preachers employed, two or three have been placed in charge of one man. At nearly all of these stations there are now deacons or other members who can conduct the Sunday services when there is no paid preacher present. We continue to urge upon the church-members the importance and the necessity of finding among themselves those who can act as their spiritual guides, who, without pay, will exercise watchful care over the flock.

'There has been no violent opposition to the work of evangelization; but the church-members have been subject to petty persecution, threats of violence, and unjust taxation. The refugees who were driven from their villages more than three years ago have received no compensation for their losses, and are not yet able to return to their homes.

'There is a growing willingness on the part of the Christians to give to

the support of the work among themselves, but a special effort has been made this year to develop the ability of the church in this direction.

'Two of the evangelists, by appointment, gave seven months to the work of collecting money for the support of the native preachers. They visited all of the out-stations, and preached on the subject of the scriptural teaching in regard to giving. They went also to the homes of the Christians, and talked with them on the subject, visiting more than 190 towns and villages. As a result, they received subscriptions amounting to more than $400, which it is expected will be paid in before the Chinese New Year (Feb. 12). This special effort enables us to see what the Christians can do if they will, and we are encouraged to believe that, by systematic weekly giving, during the year to come, a larger sum than this can be raised.'

Of Miss Fielde's remarkable work among or through Bible women, the report says :—

'The class for female evangelists has continued through nine months of the year, with an average of eight women in training for future usefulness in the church. The average number of Bible-women employed throughout the year has been fourteen; the average number of villages visited by each woman during each quarter, thirteen; the average number of women taught in the Sunday Bible-class under each Bible-woman, eight.'

JAPAN (1872).—In Japan a Mission was begun in 1872. This Society occupies as principal stations, Yokohama, Tokyo, Kobe, Sendai, Shimonoseki, and Marioka. They have 23 out-stations. The total American force numbers 26. They declare that they cannot get the men to reinforce the Mission. They have 565 pupils in Sunday-schools, and 10 churches and chapels. They call for at least five more missionaries this year.

The report says :—

'The work in Yokohama has been peculiarly encouraging. Our new chapel was dedicated on the eleventh day of last February (1887). It is an attractive house, and can accommodate about 250 persons. Our audiences are sufficiently large to make the house often seem comfortably full; but the house is seldom, as yet, filled to its utmost. The brethren are very happy in the possession of this building, paid for in part by money of their own raising, and in part—less than half—by money loaned them by the Missionary Union. The church has elected one of its number, Brother Ichikawa, formerly a deacon, to act as lay pastor, they paying his entire support. He proves to have been well chosen.'

The theological school has had students from their farthest station north. The church of Tokyo has increased from 65 to 95, after having dismissed 12 to begin a church at Mito. The

spiritual condition of the work at Kobe is reported as specially satisfactory.

AFRICA.—The Baptists have the honour of sending the first white missionary to *Liberia*, where formerly this Society sustained missionaries. The churches are largely independent of this Society, which is now only directly represented through the Women's Missionary Society, who support two schools in Grand Bassa County.

The Congo.—The Livingstone Inland Mission was the first to enter the Congo Valley. By an arrangement effected with the American Baptist Missionary Union, this Mission was transferred to the latter. The pioneer work of selection and establishment of stations was already done when this work was handed over to the American Society. The Free State authorities have adopted the route to Stanley Pool selected for these missionary stations. The stations are Mukimvika, Palabala, Banza Manteke, Lukunga, Leopoldville, and Equator station. This Mission has 28 foreign missionaries, with 246 members. In August 1886, there was a remarkable movement among the people on the Congo, who threw away their idols and professed Christ. Great numbers received the Gospel at Banza Manteke, and though only 200 have been baptised, 1,000 professed to believe in Christ. The report says :—

> 'The readiness of the people at that place and at Lukunga to hear the Gospel, indicates what we may expect in time to come, judging from their religious condition and the nature of their beliefs. The probability is that they will yield as readily to the pure faith in God and Christ as did the islanders of the sea and the Karens in Burma.'

'The great awakening at Banza Manteke in 1886 has been followed by a steady harvest, and a sure increase of the Christians in the grace and knowledge of our Lord Jesus Christ;' and the report says that 'as the new converts were, of course, almost entirely ignorant of the principles of the Christian religion, and the requirements of a Christian life,' the missionaries were cautious not to receive large numbers to baptism at once, but to place them under a course of instruction. These converts are very aggressive Christians, and persons have been surprised to come upon people that had heard the Gospel where no missionary had gone—to learn

that they had been visited by these Banza Manteke Christians. The Upper Congo offers a promising field in the Bololo tribes, speaking the common language of the tribes south of the great bend of the river. The *Henry Reed* steam yacht affords means of communication among the stations.

This Society conducts important and very successful Missions in Western Europe, in Sweden, Germany, Russia, Denmark, France, and Spain, where it has 161 ordained ministers; in all 972 preachers, with 654 churches, and 66,146 members, 5,532 of whom were baptised in 1887. The ably-conducted periodical of this Society is the *Baptist Missionary Magazine*, published at Boston, Mass. Three Women's Missionary Societies co-operate with the Board, and their income is included in the general receipts of the Society.

See Summary, p. 330.

III.—Foreign Mission Board of the Southern Baptist Convention.

(Organised 1845.)

In the heat of the agitation on the subject of slavery in the United States, the Baptists of the Southern States withdrew from the Baptist Missionary Union, and organised a Missionary Society of their own, which, since February 23, 1888, has borne the corporate title of 'The Foreign Missionary Board of the Southern Baptist Convention.' Their latest report says they conduct work in 'every continent of the globe,' and employ 'hundreds of labourers disciplining and gathering into churches thousands of hopeful converts, and eliciting and combining at home benevolent energies represented by a million and a half of dollars.'

China.—From the time of their separation from the Baptist Union in 1845, they have maintained Missions in China, which are now organised into three Missions. In Northern China they have stations at Tung Chow and Hwanghien. In Central China they occupy Shanghai, Kwin San, Soo Chow, and Chinkiang. In Southern China they are located at Canton and vicinity. This is their oldest Mission, and it records for the past year 32 baptisms and $446.58

SUMMARY.—AMERICAN BAPTIST MISSIONARY SOCIETY

Income, $418,792 = £83,758.

Field.	Entered.	Stations.	Out-Stations.	Foreign Missionaries.	Native Preachers.		Bible Women and other Helpers.	Total Missionary Labourers.	Members.	Schools.	Pupils.	Sunday School Pupils.	Contributions for Schools and Churches.
					Ordained.	Unordained.							$
Burma and North Siam	1813	20	538	113	125	415	77	750	28,003	4 8	11,146	4,185	41,045
Assam	1836	7	65	21	7	20	47	95	1,842	72	1,481	398	665
India—Telugu	1840	12	150	44	56	137	190	427	28,629	250	4,263	1, 23	1,017
Siam and China	1833 1843	7	54	30	7	33	26	96	1, 66	9	178	210	1,024
Japan	1872	6	23	25	5	21	11	62	770	8	335	5[illegible]5	8[illegible]5
Africa	...	7	1	29	..	...	37	...	246	7	101	...	30
Totals		60	831	262	200	626	355	1,443	61,062	754	17,504	7,311	$14,558

native contributions. In this part of China they distributed last year 'about 5,000,000 pages,' tracts and Scriptures. Dr. Graves has published, in four volumes, *The Life and Teaching of Christ;* Miss Young has translated Bunyan's *Holy War*, and a native brother, Fung Chak, has added 37 hymns to his translation of Gospel hymns. The following statistics are given for 1887 :—

North China Mission.—Churches, 2 ; members, 143.

Central China Mission—Chinkiang.—Baptised, 2 ; present membership, 9 natives.

Kwin San.—Died, 1 ; present membership, 16 natives.

Soochow.—Present membership, 9 natives.

Shanghai.—Baptised, 6 ; present membership, 73–107.

Southern China Mission.—Organised churches, 4 ; ordained preachers, 4 ; unordained preachers, 7, and 3 not employed by mission funds ; Bible-women, 6.

There are two chapels in Canton besides our church, two country stations, and one school at Ho Tsun, all not supported by Mission funds. One Bible-woman also is supported by private funds. Baptised, 32 ; church membership, 477 ; contributions, $446.58 ; 11 schools, with average attendance of 213.

The totals are 13 churches, 727 members, and $446 contributions.

Africa.—In Africa this Society's work began in 1846. They conducted work formerly in Liberia, and at one time supported as their missionary Rev. Dr. E. W. Blyden. Their Missions in this country are now located at Lagos, Abbeokuta, and three other places. These enroll 264 pupils. They report a number of heathen in attendance at their regular church services.

This Society conducts work also in Papal lands : in Italy, where they occupy 12 stations, and enroll 350 church members ; in Brazil, with 5 stations, and 210 members ; in Mexico, with 27 churches and stations, 531 members, 133 pupils, and contributions amounting to $850. A Woman's Foreign Missionary Society has been organised within the year. They also conduct work among the North American Indians, of whom 5,630 are enrolled as members, who contributed last year nearly $6,000. They publish the *Foreign Missionary Journal.*

IV.—The Free Will Baptist Foreign Missionary Society.

This Society originated with an English Baptist, Rev. Amos Sutton, who addressed a letter from India to the Free Baptists of America, in 1832, which led to the organisation of this Society in 1833. In 1835, Rev. Eli Noyes and Jeremiah Phillips, with their wives, left for missionary work in Orissa. The Society has occupied only this foreign field, and has stations at Balasore (1836), Jellasore (1840), Midnapore (1863), Bhimpore (1873), and seven other principal places. The work among the Santals has been successful. 17 American missionaries, male and female, are employed, and a total force of 40 natives and foreign workers. The Mission numbers 654 communicants, and a Christian community of 1,266, and 2,701 Sunday scholars.

It has an Industrial School at Balasore, and also an orphanage. At Bhimpore the Training School shows 72 boys and 33 girls enrolled. This too has an industrial department. In the Santal Jungle Schools are 1,428 pupils, as follows :— Hindus, 116; Santal boys, 247; Christians, 52. At Midnapore is a Bible School, having 16 male students, and 25 females, wives of the students, and young women employed in Zenana and day schools. There is also here a Ragged School, with 400 pupils on the rolls. English work is conducted at Chandbali, Balasore, and Midnapore. It has a Mission Press, which was last year 'able to vote nearly 600 rupees to other Mission objects.' At Midnapore there is a Medical Dispensary.

The statistical tables show in the Educational Department 340 Christian pupils, 1,322 Hindus, 102 Muhammadans, 1,298 Santals; total, 3,058. The church statistics show 62 added by baptism; members, 654; Sabbath scholars, 2,701; native contributions, 2,701 rupees; and a Native Christian community of 1,266.

The Free Baptist Woman's Missionary Society co-operates with this Bengal Mission.

V.—Other Baptist Bodies.

The Baptist General Association (coloured) co-operates with the American Baptist Missionary, and supports two men on the Congo. Its income is about $5,000. The Baptist Foreign Mission Convention (also coloured) supports three missionaries among the native tribes of Liberia.

The Consolidated American Baptists (coloured) conduct work in Hayti, and among the Veys near Lake Bendu, Africa. The African force consists of four men and one woman. This work was begun in 1884, and, at the end of two years, enrolled 50 communicants.

The Seventh Day Baptist Missionary Society, organised in 1842, has conducted work in Africa, but now its only foreign Mission is in Shanghai, China, where it began work in 1847, and has now two American missionaries, with 23 members. The lady medical missionary has treated during the year 4,200 patients.

This Society also conducts work in Holland, and among the Jews in America and Austria. Its income for 1888 was $12,680 = £2,536.

The German Baptist Brethren (Tunkers).—This Society is reported as having a foreign force, and 150 communicants; but no information is procurable except of a Mission in Denmark, to which, probably, these statistics refer.

VI.—The Missionary Society of the Methodist Episcopal Church.

(Organised 1819.)

The Methodist Episcopal Church in America was itself the offspring of the missionary zeal of English Methodism, the first Wesleyan missionaries ever sent abroad having been appointed to New York and Philadelphia in 1769. Within half a century from this period the work had spread over the whole continent, reaching even to California and Oregon. As early as 1816, what seemed to be a special providence opened the way for the Methodist Episcopal Church to carry the Gospel to the Wyandotte Indians. The success of the work among these

led to the organisation of a missionary society. For thirteen years its work was exclusively within the United States and Territories. It has never relinquished its labours among the Indians. It had remarkable success among some of them in the Southern States, who reached quite an advanced stage of civilisation, and were subsequently transferred to the Indian Territory, where they have been recognised as civilised tribes. This church now enrolls over 2,000 Indians as church members. All the work done by this church for these tribes is not, however, done through this missionary society. This Board also conducts work among Chinese and Japanese in the United States. As many as 400 Chinese have been gathered in a single audience to listen to gospel preaching on the streets of San Francisco. The average attendance on the Sunday morning service has been 93. The work among the Japanese has been developed into a foreign mission of their own, to their fellow countrymen who have immigrated to the Sandwich Islands, where a church has already been organised.

This society conducts efficient missions in Papal countries, such as Mexico, Argentine Republic, Paraguay, and Italy, where it has 32 missionaries from the United States, and last year appropriated to this part of its work $165,959 = £34,574. It has one foreign mission among the members of the Greek Church, in Bulgaria, with 8 missionaries. In the following countries where the majority of the people are Protestants, it also conducts work, viz.: Finland, Sweden, Norway, Denmark, Germany and Switzerland, where the missions are conducted by natives of these countries respectively. This work originated through the reflex influence of the immigrants from those countries to the United States, who were roused to increased spirituality in the country of their adoption. Some 30,000 members of the Methodist Episcopal Church are now enrolled in these countries, and the society made appropriations to them, chiefly as grants-in-aid, last year over $109,000 = £22,708.

The mission fields among the heathen are in Africa, India, Malaysia, China, Japan, and Korea, and in these countries the society counts 225 missionaries and assistant missionaries. On this part of its work it expended last year $327,850 = £68,302.

Africa.—The first foreign mission of this society was begun in 1833 in Liberia, Africa, by the sending out of Rev. Melville

B. Cox whose memorable utterance : 'Let a thousand fall, but let not Africa be given up,' has become historic. From numerous causes this mission has had varying fortune. A full view of its history would include much of the history of American slavery and the slave-trade on the west coast of Africa. The colony itself was founded partly under the missionary impulse of the period. Several attempts have been made to leave the field entirely to the coloured brethren. Two missionary bishops, Burns and Roberts, were chosen by them, under authorisation of the General Conference, from their own number, and duly ordained ; but it has always proved that for educational and other supervision it has been best to send some white person to aid the work. The mission was organised as an Annual Conference in 1836, under the name of the 'Liberia Conference ;' but in 1888 it was changed to the 'Africa Conference,' with a view to including the work which had been organised between 1884 and 1888 by Bishop William Taylor on the Congo ; and now the Africa Conference includes all work done by this church on the continent of Africa. The appropriations by the missionary society for several years have been only to supplement the salaries of the native preachers. This church occupies a prominent position in the Republic, and the Conference now enrolls 2,641 members, 60 preachers, and 40 Sunday-schools, with 2,342 scholars. It has 38 churches, valued at $31,044 = £6,467. The churches contributed last year $1,184 for ministerial support. They have good school-buildings at Monrovia and Cape Palmas. The native tribes. such as the Grebos, Vais, and Kroos, have been the subjects of the labours of this mission, and men of these tribes are among the most efficient members of the Liberia Conference. In 1877 Messrs. Pitman and Blyden made a tour of observation in the region of Boporo, and Rev. Joel Osgood conducted for a time 'Interior Mission' work in that country. In 1884, William Taylor, the world-renowned missionary and evangelist, was ordained 'Missionary Bishop of Africa,' and since that time this Liberia work has been under his supervision. Bishop Taylor also commenced a Mission in the Congo Valley in 1884. This, in its ecclesiastical relations, was attached to the Liberia Conference. This work on the Congo is now designated, 'The South Central Africa District' of the Africa Conference. It was originated and has been conducted as a 'self-supporting mission.'

The money for transit of missionaries, school buildings, mission houses, etc., has come through 'The Transit and Building Fund Society,' organised by Bishop Taylor and his friends, originally in aid of self-supporting missions under his direction in India and South America. In Africa the immediate aim is to found Industrial Missions; and this phase of the work has been also projected in Southern Liberia, on the Cavalla River, and in that portion of the field there are now 8 self-supporting stations and 8 white missionaries from the United States. On the Kroo District are 8 stations, on the Grand Bassa District 3 stations, and on the last two are 4 white missionaries. Before leaving America in 1884 Bishop Taylor engaged forty missionaries to join him in Africa, and commencing at St. Paul de Loanda, the capital of Angola, he penetrated into the interior 300 miles. The stations now occupied are Loanda, Dondo, Melange, Nhanguepepo, and Pungo Andongo, all in a direct line towards the Kasai river. On the Atlantic coast, Mamba, in the French possession north of the mouth of the Congo, is also occupied as a station. The next move was to reach the Upper Kasai by way of the Congo, as perhaps the shortest route to the further prosecution of the principal aim of establishing a 'chain of mission stations' on the self-supporting plan, along what is known as Colonel Pogge's route from Nyangwe to Loanda. Incidental to this general purpose several stations have been established along the Congo; these are Kimpoko, Isangila, Vivi, Chavunga (near Banana), and Kabenda. On the Loanda track are 15 missionaries, including the wives of some of them. On the Congo are 17, and at Mamaba 2. Bishop Taylor has provided for a reinforcement of 20 more missionaries from America. He has established altogether 32 new stations in the last four years. The 'Bishop Wm. Taylor Transit and Building Fund Society' has spent since the beginning $183,000 = £38,125, for the purposes indicated by its title. This is no part of the reported income of the Methodist Episcopal Board, as given in the report, as it does not pass through their Treasury. The Bishop himself receives his salary from the regular 'Episcopal Fund' of the Church.

China (1847).—The attention of this society was urgently called to China as early as 1835. This Mission was begun in

response to the urgent appeal of Rev. Judson D. Collins, who learning that the Board had no money to send him to China, wrote, 'Engage me a passage before the mast in the first vessel going to China. My own strong arm can pull me to China, and can support after I arrive there.' Moved by the heroism of Collins, this society commenced work at Foo Chow, China, in 1847, since which time it has been extended into North and West China, and is now organised into one Annual Conference and three Missions.

The Foo Chow Conference was organised in 1877. For the first ten years this society laboured in China without receiving one native convert. Now this Foo Chow Conference alone reports 4,446 communicants, who contributed towards their own work last year about £773. This conference is divided into six districts, with organised societies in sixty stations. Its press at Foo Chow last year issued over 14,000 pages of Scriptures and tracts. The districts have been for some years under the supervision of native presiding elders. The Anglo-Chinese College is a fine building, made accessible to the Mission by the gift of Mr. Ahok, a native Chinese gentleman. At the recent annual session, 19 deacons and 21 elders were ordained.

The Central China Mission (1868) spreads along the banks of the Yang-tze-Kiang 300 miles, with stations at Nanking, Kiu-Kiang, Chinkiang and Wuhu. It enrolls 469 communicants, and estimates besides over 1,000 adherents.

The North China Mission (1869) is located at Peking, Tientsin, and Tsunhua, and enrolls over 800 communicants, an increase of nearly 40 per cent., and contributed for ministerial support last year £296. It is thoroughly equipped with hospitals, dispensaries, schools, and chapels.

The West China Mission (1881) has its headquarters at Chung-King, 1,400 miles from the sea on the Yang-tze-Kiang river. The Mission was driven out, owing to MOB violence two years ago, but the work has been peacefully and joyfully resumed within the past year. It enrolls 21 communicants. There are seven American missionaries in this Mission. The Chinese Government paid indemnity for the property destroyed, and further interruption is not anticipated. The report says :—

'The inaccessibility of the province has been a serious obstacle in carrying on the work. Steam navigation of the Upper Yang-tse will

shorten the time from Shanghai to Chung-king three weeks, and there is good hope of its soon being an accomplished fact.

'Shanghai papers of October 1 state that Sir John Walsham, British Minister to Peking, has obtained the consent of the Chinese Government for the first steamer of the Pioneer Steamer Company to proceed to Chung-king. The steamer, a stern-wheeler with quadruple engines, built in Scotland, was expected to start on her first trip up the river by the beginning of December.

'The Chefoo Convention contains the following agreement: "British merchants will not be allowed to reside at Chung-king, or to open establishments or warehouses there, so long as no steamers have access to the port. When steamers have succeeded in ascending the river so far, further arrangements can be taken into consideration."

'This is generally interpreted as meaning that when steamers shall reach Chung-king it will be declared a treaty port.'

India (1856).—The original field of this Mission in India was selected by the founder of the Mission Rev. William Butler, D.D., under the advice of the late Dr. Duff. It was located in the northern portion of the Ganges Valley. The first stations occupied were Lucknow and Bareilly. This work was commenced in 1856, but was seriously interrupted by the Sepoy Rebellion. It has expanded until it is now organised into three Annual Conferences, extending over India, Burma, and Malaysia.

The North India Conference reports its primary, high, and theological schools as fruitful, and is proud of its results. Among the principal stations are Lucknow, Bareilly, Nynee Tal, and Moradabad. It is under the guidance of 25 foreign male missionaries and 46 foreign female missionaries, and numbers over 6,000 communicants, and as many 'adherents' besides. It printed over 6,500,000 pages last year on its own presses.

The South India Conference was commenced in 1872 by Wm. Taylor on the self-supporting plan. It includes Bombay, Nagpur, Madras, Bangalore, and Hyderabad. It conducts Missions in Mahratti, Tamil, and other tongues. It has received but small financial help from America, except for the sending out of men and for buildings. It has been generously supported by Christian residents in India. It has a foreign force of fifty, and enrolls about 700 communicants. Last year $6240 (£1,248) was contributed for 'pastoral support' and over $16,000 (£3,200) for other purposes.

The Bengal Conference, commenced in 1872, includes the

Calcutta, Allahabad, Ajmere and Burma Districts; and the Burma District till now included an important Mission to Malaysia, with headquarters at Singapore.

MALAYSIA, commenced 1885, has, however, been established as a separate Mission, and Rev. James M. Thoburn, D.D., was in May, 1888, appointed 'Missionary Bishop for India and Malaysia.'

The Bengal Conference counts over 1,300 communicants, of whom about fifty are at Singapore. The Chinese at Singapore have proved liberal patrons of the educational work of this Mission.

BULGARIA (1857).—The Bulgaria Mission was commenced in 1857. It occupies the valley of the Danube in Bulgaria, and lies wholly north of the Balkans. It has seriously suffered from the political disturbances of the country, and the whole Bulgarian Methodist Church was wiped out by massacre during the Russo-Turkish war. It is now, however, hopefully energetic, and is operated as Lower and Upper Daunbe, Black Sea, and Balkan Districts. It enrolls over 100 communicants. It has seven Sunday schools, with 179 scholars, one theological school, with 16 students, and two high schools, with 45 pupils. It occupies all the principal cities of the Province, Rustchuk, Loftcha, Sistof and Varna. The last report says :—

'The Annual Meeting, held in July, was the most enthusiastic and thoroughly self-respecting body of the kind we ever convened. Upward of thirty workers "of all arms" were assigned to fields of labour. Six young preachers educated in Bulgaria are now in our ranks. A girls' high school and a boys' literary and theological institute are in successful operation, with all the patronage they can take care of. Four primary schools are established, and petitions were presented asking for two more, with the promise of liberal contributions toward self-support. Congregations have doubled, and in many villages our young itinerants are welcomed by the people.

'We own real estate in four principal cities, and our work is regarded by the community as permanently established. Those reached by the Gospel number vastly more than our members or our regular congregations. The Scriptures are now in almost every reading family in the land. Our hymns are frequently heard in the public schools, and our members are regarded the most trustworthy employés. The increased patronage of our schools among the better citizens, most of whom place no restrictions upon the religious instruction of the pupils confided to us, the conversions constantly taking place in the schools—all these are signs encouraging us to expect a more rapid growth of actual membership in the near future.'

JAPAN (1872).—The Japan Revolution of 1868 threw the doors of that country so wide open to evangelistic labours that this branch of the church could not resist the irresistible appeal to labour in that land. This Society commenced its Mission in Japan in 1872, when Rev. R. S. Maclay, D.D., who had been superintendent of their Missions in Foo Chow, was asked to inaugurate this new movement, which he did, and continued therein till this present year (1888), when he retired to his native land. The first Methodist converts in Japan were baptised in October, 1874, only sixteen months after entering the field. The work grew so rapidly that in 1884 the number of churches and ministers was so great that the Mission was organised as an Annual Conference. The surprising demand of the nation for Western culture has made a great pressure for educational work. But this has proved to be most successful evangelistic work also. One-half of the numerous converts of this Mission have come through the schools. The Mission reports that 75 per cent. of the students in the boarding schools become converted within their first year at school. The native churches contributed last year $10,000 (£2,000) towards their own support. The Mission shares with others the large opportunity for preaching to large multitudes of persons, and has been favoured with gracious revivals. Large numbers have been converted, and 2,394 are enrolled as communicants. The young men of the 'Gospel Society' inaugurated last year street-preaching in Tokyo, where twenty years ago no man dared openly profess faith in Christ.

The work is organized into four Districts, to wit: Tokyo, Yokohama, Nagasaki and Hakodati. Including the ladies, the foreign force numbers 53, with 75 native preachers and teachers. It reported 192 conversions last year. It has 3,000 pupils in Sabbath Schools.

KOREA (1885).—In 1885 this Society commenced a Mission in Seoul, the capital of Korea. They entered upon educational, medical and evangelistic work. Christian liberty is not accorded in Korea, however, and for some few months of the past year the work was suspended, under Government pressure, though it is understood that the king and his party favour the opening of the land to Western influences. The work is now all resumed.

The receipts of this Society for the past ten years have been as follows, exclusive of Woman's Foreign Missionary Society :— 1879, $551,859; 1880, $557,371; 1881, $625,663; 1882, $691,666; 1883, $751,469; 1884, $731,125; 1885, $826,828; 1886, $985,303; 1887, $1,039,370; 1888, $1,000,584. The aggregate of receipts from the beginning have been $21,647,988=£4 330,000. Add the receipts of the Woman s Foreign Society since their beginning in 1870, $1,886,315. and the aggregate will be $23 534 303=£4.706,860.

The Gospel in all Lands is the monthly periodical published by this Society, together with two smaller periodicals for youth and children. All are illustrated.

[*See Summary*, p. 342

VIII.—Board of Foreign Missions of the Methodist Protestant Church.

(Organized 1870.)

This Society was organized in Baltimore in 1870 by Miss Harriet G. Britain, who had been for several years in India, in the service of the Woman's Union Missionary Society. It was originated as a joint Home and Foreign Board, and so continued until 1888, when a diversion was had by the separate organization of the Home work. The Foreign Society's income last year was $20,000. It conducts work only in Japan, where it has three ordained male missionaries, six female missionaries and four native workers.

Their Missions are in Yokohama, where they have an Anglo-Japanese school of 190 pupils; a girls' school with 95 pupils; a Sabbath school with 230 scholars; a chapel worth $3,000 and 160 members; a school building worth $12,000. At Fugisawa they have a mixed school, with 70 pupils and ten church members. At Nagoya they have a boys' school of 60 pupils; a girls' school of 26 pupils; a church of 62 members.

IX.—Mission Board of the Evangelical Church.

This is a joint Home and Foreign Society, with an income of $30,397 = £6,080 for 1888. Its only Foreign Mission is in Japan. The Annual Report says: 'In comparing the statistics we find

[*Continued on* p. 343

SUMMARY.—METHODIST EPISCOPAL MISSIONARY SOCIETY.

Income, $1,206,581 = £241,316.[1]

Field.	Entered.	Foreign Missionaries and Assistants.	Foreign Teachers.	Women of Women's Board.	Native Preachers.		Other Native Workers Male and Female.	Communicants.	Adherents.	Average Attendance, Sabbath Worship.	Theological Students.	Pupils in High Schools.	Other Day Scholars.	Sabbath School Pupils.	Native Contributions.
					Ordained.	Unordained.									$
Africa . . .	1823	...	...	...	25	...	57	2,905	...	..	...	...	...	2,321	3,311
China, Foochow	1847	9	...	4	36	60	51	3,4.6	2, 31	3,569	21	21	450	1,821	2,187
„ Central .	1868	22	...	4	3	3	41	469	1,045	755	13	115	393	506	1,060
„ North .	1869	20	7	4	3	11	20	80	77	602	20	113	105	404	868
„ West. .	1881	5	...	2	...	...	...	21	...	...	...	...	...	...	85
India, North .	1856	56	16	15	46	116	929	6,196	6,141	6,853	37	1,395	12,789	22,903	30,810
„ South. .	1872	37	...	3	2	17	39	691	1,092	1,258	...	154	670	1,981	8,623
„ Bengal .	1872	38	8	2	...	22	76	1,338	2,291	3,836	...	215	837	1,709	16,515
Bulgaria . . .	1857	8	3	2	7	5	30	112	107	260	16	45	79	179	454
Japan	1872	30	1	13	38	25	45	2,494	...	481	39	600	602	3,325	9,193
Korea	1885	7	3	2	2	...	6	4	150	...	...	63	...	20	...
American Indian	1819	28	...	...	...	...	...	2,565	...	...	...	...	...	1,923	13,337
Totals . .		260	38	51	158	259	1,292	21,048	13,034	17,814	146	2,721	15,925	37,092	$86,443[2]

[1] This includes the receipts from Woman's Board, but does not include those of the Bishop Taylor Transit Fund. The amount paid in cash to Foreign work was $783 222 = £156,644.

[2] Of this amount, $41,866 was for ministerial support.

the following net increase over last year: Conversions 7; accessions 45; members 74; adults baptised 19; children 1; Sunday schools 2; officers and teachers 8; scholars 153; catechetical classes 3; catechumens 40.

'Then there is also a small increase to report financially. Another very significant fact is this, that, notwithstanding the severe trials of the past year, only 16 withdrew from the church, 2 less than during the previous year; which certainly speaks well for the loyalty of our Japanese members, and also for the management of our Mission in Japan.'

The following are the latest statistics of the Mission in Japan:

Died	6
Expelled	2
Withdrawn	18
Moved away	17
Newly converted	82
Newly received	79
Received with certificate	10
Whole number of members	150
Adults baptized	65
Children baptized	18
Itinerant preachers (including four foreigners)	8
Local preachers	2
Churches	4
Probable value	Yen $2796.00
Parsonages	2
Probable value	Yen $225.00
General contributions	„ 117.92
Benevolent contributions	„ 56.22
Contributions for churches	„ 51.00
Sunday-schools	7
Teachers and officers	33
Scholars (average attendants)	280
Volumes in library	80
Catechetical classes	1
Catechumens	10
Candidates for baptism	69
Mission houses	6
Probable value	$10,790.00

X.—The Wesleyan Methodist Connection.

The Secretary of this organization, Rev. D. S. Kinney, of Syracuse, N.Y., says :—

'I am sorry that we have no complete statistics of our mission work in collected form. We are a young and small people, still not losing sight of the fact that the spirit of the Gospel is the spirit of missions. We have fifty home missionaries paid in part from this society; we have two foreign missionaries at Freetown, West Africa, with a membership of 300. We expect to send from six to ten more missionaries to Africa within a few months.'

XI.—The Home and Foreign Missionary Society of the African Methodist Episcopal Church sends the following summary of its labours last year, and we have been unable to get any later statistics or statements :—

Annual Income, about $130,000 = £2,600.

Fields of Labour.	Entered A.D.	No. of Stations.	Foreign Workers.		Native Workers.		Adherents.	Communicants.	Schools.	Scholars.
			Ordained.	Female.	Ordained.	Lay.				
Africa . . .	1886	3	2	1	...	3	420	215	1	66
Hayti . . .	1877	4	1	...	1	2	300	82	1	60
St. Domingo .	1885	3	2	1	2	...	250	47	1	40
Indian Territory	1876	22	16	...	...	...	1,200	700	6	400
Totals .	...	32	21	2	3	5	2,170	1,044	9	666

Most of these Missions in Bermuda, British Guiana, etc., came with the British Methodist Episcopal Church when it recently united with the African M.E. Church of the United States.

XII.—The Board of Missions of the Methodist Episcopal Church, South.

(Organized 1845.)

The history of this Society is involved in that of the Methodist Episcopal Society just given, from its earliest inception down

to 1844, when owing to differences of view on the subject of slavery a 'Plan of Separation' was drawn up.

China (1848).—In April 1846, at the first meeting of this Southern department of the church, they determined to enter upon work at Shanghai, China. It was not, however, until August 1848 that their first missionaries landed at that place. They now occupy three principal and eight out-stations, and have enrolled 209 communicants. The total of their foreign workers is 18 with 198 native workers, making a grand total of 225. They have established an Anglo-Chinese College at a cost of over $56,000 = £1,120. Of this the report says:—

'In consequence of this favourable estimation, the demands made on the college during the present year by the Government, which is in urgent need of young men possessing the qualifications the college was designed to supply, many of our pupils have been drafted out into the respective Government establishments requiring such service as they are able to render. It is also gratifying to be able to say that while we thus lose many pupils, often before they have fully received the benefits of the full curriculum, the number of applications for admission more than fill up the vacancies thus caused, and have during the present year been considerably in excess of our capacity to accommodate them. Our embarrassments have thus been twofold—(1) want of teachers to meet the demands on us for tuition, and (2) the premature withdrawal of pupils to fill places, as above noted. These facts, however, indicate a healthy prospect for the institution, and as plainly point out our duty in the premises.'

The Suchow Hospital reports 11 medical and 30 surgical in-patients, and 23 surgical operations. There has been a great falling off in the number of patients for the opium habit; but those who come now are much more satisfactory than this class of patients formerly were. When the hospital was first opened these patients flocked to it, thinking that as foreigners were in charge they would be cured without any effort or suffering on their part, as it were by magic. Now it is well known that they must suffer for three or four days, and they admit no one unless he declares that he himself wishes to break the habit, and is not over-persuaded by relatives or friends. Consequently, their opium patients are much more easily managed now, and I believe a larger proportion of them stand firm.

The *Dispensary* has been kept open as usual. Number of visits paid by patients, 11,262; number of visits paid to private families, 30; number of cases treated for opium poisoning, 20.

Grand total for the year, 11,377. Dispensary surgery: total operations performed, 266.

The Shanghai District reports 5 churches and 1 school, which with the residences of the missionaries are valued at $85,603 = £17,832. The Suchow District has 2 churches, 7 missionary residences and 1 school, valued at $40,750 = £8,489. The other statistics are for China: missionaries 7, missionaries of Woman's Board 9, native preachers 9, members 225, Sunday schools 10, scholars 653, rented chapels 9, boys' schools 17, pupils 459, girls' schools 13, pupils 266; books and periodicals distributed 6,290; collections $940.

JAPAN (1886).—Work in Japan was commenced by this Board in 1886. They anticipate greater and more immediate results here than in any other Mission they have hitherto established. The stations now occupied are Osaka, Kobe, and Heroshima. They propose to confine their operations to Central Japan. The missionaries have itinerated during the year for evangelistic work over 20,000 miles, and held over 1,100 Bible classes. They number only 137 members, but let it be remembered that this is the return made in the first annual report of the Mission. Of the 45 students in their theological classes fifteen, or one-fifth of the entire membership, exclusive of what are known as 'Probationers,' have offered for the ministry, and in every case spontaneously.

Statistics of Japan Mission.—Ordained missionaries, 4; missionaries' wives, 3; single lady missionary, 1; stations where missionaries reside, 3; out-stations, 9; adults baptised, 64; received by certificate, 11; removed, 4; total number of communicants, 71; children baptised, 10; probationers, 66; Sunday-schools, 3; teachers, 7; scholars, 114; Bible classes, 6; students, 120; day-schools (girls), 2; pupils, 47; members of the missionary society, 59; organised churches, 3; exhorters, 2; theological students, 4; contributions for the poor, $2.58; for Missions, $19.04; for the support of the Gospel, $65.03; total, $86.65; school fund accumulated, $200; itineration during the year *over twenty-four thousand miles;* Bible classes held, *over eleven hundred.*

The Missions of this Society to North American Indians have formed a very important part of its work. The work which they had conducted jointly with the Methodist Episcopal

Church North among the Creeks in Georgia and Carolina; Cherokees in Tennessee; Choctaws in Mississippi, and others, since 1844 has fallen to their charge; and amongst these they have 70 pastoral charges, with 70 pastors, 129 local preachers and 8,750 members, one district lying wholly among full blood Indians. These tribes, together with the Semenoles and Chickasaws, are established in the Indian Territory, and are known as the civilized tribes.

This Board has quite extensive work in the Papal countries, Mexico and Brazil, both among the European and Indian populations.

The Society, notwithstanding the disabilities of the Civil War, which left the South almost prostrated financially, has developed with vigour, and its income last year, including that of the Woman's Society, amounted to nearly $275,000 (£55,000). The amount expended on China was $29,790, and on Japan $11,847, exclusive of the amount sent by the Woman's Board to these fields. The sum of expenditure on North American Indians in United States and Territories was $12,196. The Board publishes the *Missionary Advocate.*

XIII.—The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

(Organized 1821.)

This Society was organized at a meeting of the General Convention held in Philadelphia, in October 1821; and on the 23rd of May, 1822, Mr. Ephraim Bacon and his wife were appointed as catechists and teachers to work in the newly formed colony of Liberia, on the western coast of Africa, that being the first foreign mission designated by the Society.

Africa.—In February 1828, the Rev. Jacob Oson (coloured), of Connecticut, was appointed a missionary to Liberia; but before the sailing day arrived he was removed by death, and the work was suspended. In 1830 three members of the African Mission School at Hartford, Connecticut, made application to be sent as missionaries to Africa. Two were ordained by Bishop Brownell, Christ Church, Hartford; one was

appointed as catechist; but for some unexplained reason they did not proceed to their contemplated field of labour.

The record of the next four years presents only a succession of futile appeals for labourers in the African field. In 1835 Mr. James M. Thompson and wife (coloured), then resident in Liberia, were appointed to the charge of a Mission school which was established at Mount Vaughan, near Cape Palmas, on a tract of ten acres of land granted by the Colonization Society. In March 1836 Mr. Thompson commenced the work of instruction with five boys and two girls. In the same month, the first contribution, two hundred dollars, was received from the New York Female Society for the Promotion of Schools in Africa, and applied towards the support of Mrs. Thompson, who remained as teacher in the Mission after her husband's death in 1838. In the following month the Young Men's Auxiliary Education and Missionary Society of New York contributed two hundred dollars towards the support of a missionary in Africa, and pledged the annual sum of five hundred dollars for that object. In August the Rev. John Payne and L.B.Minor, of Virginia, and the Rev. Thomas S. Savage, M.D., of the diocese of Connecticut, were appointed as missionaries to Cape Palmas. The Rev. J. Payne continued his devoted labours for fourteen years, amid much trouble arising from the attack of hostile neighbouring tribes, as well as from the illness and death of faithful labourers. At the end of 1847 Mr. Payne was left the only ordained labourer in the field. Four years later he was consecrated Missionary Bishop to Cape Palmas and parts adjacent. In his address on the occasion, he thus summed up the work of the previous years:—

'Four distinct stations in sufficient proximity for mutual sympathy and relief have, it is hoped, been firmly established, three of them being amongst natives, and one of them in the Maryland Colony at Cape Palmas. At these several stations the usual moral machinery of Christianity is, and has been for some years, in continuous and efficient operation. One permanent stone church building is nearly completed; another has been commenced; regular congregations, varying from 50 to 300, have been gathered; pastoral and missionary efforts have brought the Gospel in contact with the minds of 30,000 heathen; boarding and day schools have been maintained, in which about 1,000 native and colonist scholars have received, to a greater or less extent, a Christian education. A native language has been reduced to writing; services are held in it. Spelling books, portions of the liturgy and the Scriptures have been translated, and many children and youths taught to read them.

'The direct spiritual effects of missionary labour upon the heathen are manifest. The popular faith in idolatry is widely shaken. I have myself burned up a wheelbarrow-load of idols, or gree-grees, at one time. Many use gree-grees only from custom and a fear of exciting observation or remark, not from faith in their efficacy. Besides some who have died in the faith, and others who have apostatized, we have now in regular standing above 100 communicants, more than half of whom are natives.

'Fifteen Christian families, the members of which are nearly all educated in the schools, are living together in a Christian village on our mission premises. Nine young men and women, educated in the mission schools, are employed as catechists, teachers and assistants. Two youths are in this country pursuing their studies preparatory to the ministry. One colonist is a candidate for holy orders.

'A wide and effectual door for the spread of the Gospel in the colonies, amongst neighbouring and distant tribes, has been opened around the mission stations which have been established.'

In the year 1871 Bishop Payne resigned, in the thirty-fourth year of his labour in the African field, and the twentieth of his bishopric. During his connection with the Mission he had baptised at his own station, Cavalla, 352 persons, of whom 187 were adults; had confirmed 643 persons in the Mission, and ordained 14 deacons and 11 presbyters, of whom 5 were foreign, the others Liberian or native.

Bishop Auer, his successor, was soon removed by death; Bishop Payne himself died in 1874. Dr. C. C. Perrick was consecrated a bishop in 1877, and resigned in 1883. The present bishop, the Rev. Dr. S. D. Ferguson (1884) is of African descent, and is the second coloured clergyman consecrated to the episcopate of the American Church; Dr. J. T. Holly, bishop of the Haytian Church (1874), having been the first.

The Liberian Mission is divided into three districts. The Cape Palmas district goes on steadily. Bishop Ferguson has purchased one hundred acres for a model farm near Tubmantown, about four miles from Cape Palmas. An English farmer of large experience has been appointed in charge of it; new buildings are being erected for the Hoffman Institute and High School. At Harper there are out-stations in two heathen villages, also the Cape Palmas Orphan Asylum and Girls' School. At Hoffman station 32 baptisms are reported of persons 'directly from heathenism.' Here are 114 native communicants, in a district containing a population of 3,000, among whom there are four stations. A boarding school is contemplated. The Sinoe and Bassa District and the

Montserada District report good progress. There are 10 presbyters (white, Liberian, and native), 11 lay readers, and 17 catechists and teachers. This African Mission reports:—Church buildings, 9; mission houses, American built, 8; mission houses, native built, 6; school houses, American built, 9; school house, native built, 1; hospital building, 1.

China.—At the annual meeting of the Board of Directors in Philadelphia, May 1834, it was resolved that the Board should establish a Mission in China. In the July following the Rev. Henry Lockwood was appointed a missionary to that empire. At the request of the committee, Mr. Lockwood immediately entered upon a course of medical studies, preparatory to his departure.

The efforts of the committee to obtain another missionary were ineffectual until February 1835, when the Rev. Francis R. Hanson offered his services, which were accepted. On the 2nd of June Messrs. Lockwood and Hanson sailed from New York on the ship *Morrison*, bound to Canton. At this period the amount of the China Mission Fund was a little over $1,000 (£200), but a few liberal individuals in New York had contributed sufficient to meet all the expenses of the Mission for at least one year. The missionaries remained for a while at Singapore, also visiting Batavia. They endeavoured to obtain some mastery of the Chinese language before attempting to make their way into the country, at that time almost barred against Europeans.

In 1837 the committee made an additional appointment to China, which proved to be of the highest importance. The Rev. W. J. Boone, M.D., being designated for the work in that empire, commenced his labours in Batavia, removing afterwards to Amoy, where he continued until 1843. Meantime the important treaty of 1842 had thrown open for intercourse with foreigners the ports of Canton, Amoy, Foo-chow-foo and Shanghai. The committee of the Mission saw the advantage of this concession, and determined to place Dr. Boone at Shanghai, as missionary bishop of China. This henceforth became the centre of the Society's operations. Boarding and day schools were established, and new stations were opened. The translation of the Scriptures was revised, and the Rev. S. I. J. Schereschewsky, who entered the Mission in 1859, and

who had developed remarkable linguistic talents, proceeded to Peking to perfect himself in the language. Of the version of the Old Testament completed by him 1875, it has been said :—

'The Old Testament has been translated by him out of the original Hebrew into a language understood by a population four times as large as in all the United States. The work of itself is one of the grandest monuments which the human mind has ever created, and is one of the noblest trophies of missionary zeal and learning. When in the old times of Greece and Rome the military hero returned from the conquest of a province, an ovation was tendered him by the public magistrates, and as he passed along in his triumphal chariot there preceded and followed him the captives taken in war, the spoils of conquered cities, the treasures of royal coffers; and so the grand procession moved on in honour of him who had added a province to an empire. But the grandest conquests of the world's mightiest heroes sink into littleness beside the work which our faithful missionary has done when he made the Bible speak in the Mandarin tongue and herald out its salvation over nearly half a hemisphere. Dr. Schereschewsky, as he comes back to us from his hard-fought field, brings his Chinese Bible as the *spolia opima* of his victorious faith and work—presents to the Church a sublimer spectacle than any that ever moved over the Via Sacra at Rome, or up the steep of the Acropolis at Athens.'

The China Mission occupies Shanghai, Wuhu, Ku Kiáng, Wuchang, Hankow, Chefoo and Peking. The son of Bishop Boone has Episcopal charge. The St. John's Medical School for the education of native physicians and surgeons and the training of native nurses, and the St. John's College proper, are at Shanghai. At the St. Luke's Hospital, also at Shanghai, 6,000 people have received treatment, and at the out-stations 4,384. Wuhu, about half-way between Shanghai and Wuchang, is a newly-occupied station. The work at Hankow is carried on at seven places in the province of Hupeh. Four hundred miles farther up the river is Sha-sz. There are in all 'up-river' 4 foreign and 8 native clergymen, 219 communicants, 2 boarding schools, and 161 pupils. Of the out-stations, Hangkow and Shanghai city work is carried on at 14 places; the communicants number 125, and the day-school pupils 367. Kong Wan has 7 places, with 90 communicants and 165 day-school pupils. Kia Ding has 4 places for work, with 14 communicants and 80 pupils. St. John's has 28 places of work, served by 15 clergymen, 110 boarding pupils, 642 pupils in day schools and 279 communicants.

Japan.—In 1859 the Rev. John Liggins, who had been one of the Society's missionaries in China, visited Japan for the benefit of his health, and met with an unexpectedly cordial reception from the Japanese officials. A few days after his arrival at Nagasaki he received information that the foreign committee had appointed the Rev. Channing Moore Williams and himself as missionaries to Japan. Being already in the field, Mr. Liggins at once entered upon his duties, and thus was established the first Protestant Mission in the empire of Japan. In September of the same year Dr. H. Ernst Schmid was appointed missionary physician, but in the year following was compelled by ill-health to resign. Great interest was manifested in the church regarding the new mission, intensified by the visit of Bishop Boone, of China, to the United States, and his spirited appeals for help to the new enterprise.

Meantime Mr. Liggins found that but little could be done at first beyond learning the Japanese language (a sufficiently formidable task), teaching English to native officials, and furnishing the Holy Scriptures and scientific works to those who would accept or purchase them. The Rev. C. M. Williams was consecrated in 1866 as Mission Bishop to China and Japan, and after a while took up his residence in Osaka. Here a church was erected and schools established. Bishop Williams afterwards removed to Tokio, where boys' and girls' schools and a divinity school were opened. He himself reports upon work at ten points. Associated with him are three paid catechists and 132 native communicants. The bishop is at the head of the Trinity Divinity and Catechetical School. The Osaka stations are in two groups. The first has 15 places of labour. The missionary is aided by 5 catechists, 3 Bible women and students, and nearly 1,000 services were held last year. The communicants number 112, of whom 65 were baptised last year. The other group of stations has a missionary and 9 catechists, with other helpers, who have held 2,426 services; 273 have been baptised; the communicants number 332. The Japan Mission as a whole has held 4,450 public services, with an average attendance of 406. There have been 242 confirmations during the year.

The Mission in Hayti is presided over by Bishop James

Theodore Holly, who is of African descent. The centre of the mission is at Port-au-Prince, where services are held in English and French, and day schools are taught in both languages. A Medical Mission is also about to be established. The clergy in Hayti are all natives of the island.

Besides these Foreign Missions the Protestant Episcopal Church conducts a large missionary work at home. There is also a work carried on at Athens, Greece, where there is a mission school containing 607 children. They publish *The Spirit of Missions.*

STATISTICAL SUMMARY.

Income, $189,932 = £38,000.

Field.	Entered.	Places of Worship.	Communicants.	Scholars.	Sabbath Scholars.	Contributions.
						$
Africa (West). .	1836	69	576	837	1,019	1,831
China	1835	43	496	260	768	201
Japan	1859	50	673	479	695	1,907
Hayti	1861	23	370	555	221	647
Total		185	2,115	2,231	2,703	$4,586

XIV.—The Reformed Episcopal Church.

The following from the Rt. Rev. Bishop William R. Nicholson explains itself. He writes from 2106 Chestnut Street, Philadelphia, under date of November 5th, 1888, saying:—

'Our church is of so recent organization, we have not had either time or means to do much in the foreign missionary work. Of course we are looking forward to the time when, with the blessing of God, we shall be able to do greater things. We have sent forth one lady missionary to Cawnpore, India; but she is under the direction of the Women's Union Missionary Society for America, as we have no foreign missionary work of our own. Our congregations contribute to the work, and the contributions are given to missionary societies.'

XV.—Board of Foreign Missions of the Presbyterian Church.

(Organised 1837.)

The Presbyterians, early in the history of America, became interested in work for pagan peoples. The Society for Propagating Christian Knowledge in Scotland, which was formed in 1709, established a board of correspondents in New York in 1741, who appointed Rev. Azariah Horton as missionary to the Indians on Long Island. The second foreign missionary of this Society was the justly-celebrated David Brainerd, who was licensed to preach by a body of Congregational ministers in Connecticut in 1742, and sent as missionary among the Indians about Albany. In 1744 he was ordained by the Presbytery of New York, and commenced his labours on the Delaware and Susquehanna rivers. He died in 1747, and was succeeded by his brother, Rev. John Brainerd. These first three missionaries kept in correspondence with the Scotch Society, and received a portion of their support from them. This work was continued for forty years, when it was abandoned. In 1796 it was resumed, and the New York Mission was begun, and in 1797 The Northern Missionary Society was organised. Both of these were independent of Presbyterian control, but were supported almost wholly by Presbyterians. In 1800 the General Assembly of the Presbyterian Church took up missionary work in a systematic way. In 1818 the Presbyterian, Reformed Dutch, and Associate Reformed Churches united in forming The United Foreign Missionary Society, with the purpose 'to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and other portions of the heathen and anti-Christian world.' In 1826 this Society was merged in the American Board. In 1831 the Synod of Pittsburgh organised the Western Foreign Missionary Society, for the purpose of 'conveying the Gospel to whatever parts of the heathen and anti-Christian world the Providence of God might enable the Society to extend its evangelical exertions.' This Society was intended to include any others besides that Synod who might choose to join them. It continued in operation till 1837, when it was absorbed in the Board of

Foreign Missions of the Presbyterian Church in the United States of America. To this it subsequently transferred its funds and missions. This date (1837) marks, therefore, the origin of the present Board of Foreign Missions of the Presbyterian Church, and which, consequently, has just closed its Jubilee year. A large portion of the Presbyterians, however, combined to co-operate with the American Board until 1870, when they withdrew their support, with the view to develop the denominational work under their own Board.

Then it had six American ministers on the field, now it has 177; then its missions counted 10 communicants, now 23,740; then it numbered 50 scholars under instruction, now 23,770; then the Society had four missions with six stations, now it has 23 missions with 112 stations; then it had six American ministers in the field, now it has 177; then it had one single woman on the field, now it has 135; then it counted 10 communicants in these stations, now 23,740; then it had 50 pupils under instruction, now it has 23,770; then it had no native workers, ordained or licentiates, now it has 320, besides 804 native women employed in the work; then its income was $34,595, last year it was $901,180, of which aggregate their Women's Board contributed the splendid proportion of $295,501. These interesting evidences of growth are, however, to be studied in view of two prominent events affecting the history of the Society, viz., the withdrawal of the Southern Presbyterian Churches during the Civil War in 1861, and their continued independent action; and, on the other hand, the transfer to this Society, by the American Board in 1871, of the Seneca, Lake Superior, Chippewa, and Dakota Indian Missions, and their Syria and Persia Missions. A number of missionaries were also transferred.

This Society has conducted extensive operations among the Senecas, Chippewas, Omahas, Dakotas, Choctaws, Winnebagoes, and other tribes of North American Indians. The earliest of these was begun in 1811, and the latest in 1883. Besides the American missionary force, they number 17 native ministers, and 11 native females employed; churches, 18; communicants, 1,640.

This Board has an extensive work among papal and pagan peoples on the American continent, as in Mexico (90 churches and 4,976 communicants), Guatemala, Brazil (32 churches,

2,098 members), and in Chili (churches, 4; native communicants, 265). This Society also aids, by direct appropriation to their treasury, Evangelical churches in France, Switzerland, and Italy. In 1851 a mission was commenced among the Japanese and Chinese in the United States, which now enumerates 13 American missionaries, lay and clerical, with seven native workers, four churches and 335 communicants, and 985 scholars.

Three Women's Societies co-operate with this Board. Its leading missionary periodical at present is *The Church at Home and Abroad.*

The receipts of the Society from the beginning amount to $14,716,973 = £2,943,400.

The secretaries say :—

'It is to be regretted that the issues of the various mission presses connected with the Presbyterian Church are not to be found in tabulated form, or indeed in any available shape, so as to make an accurate and exhaustive list possible. Hundreds of volumes, including such works as Dr. John Newton's Gurmukhi Dictionary, Dr. James C. Hepburn's Japanese and English Dictionary, Systematic Theology in Arabic, by Dr. James S. Dennis, translations of the Bible in whole or in part, educational and scientific books, besides millions of pages of books and tracts for general distribution, by sale or gift, and a large number of weekly and monthly sheets, something after the style of our religious newspapers, have been issued from the presses connected with our missions; to say nothing of the volumes and fugitive newspaper and magazine articles which have been written by the missionaries and published in this country and elsewhere.'

Syria (1818).—The history of the American Missions begins in 1818, when Pliny Fisk and Levi Parsons were appointed missionaries to Palestine. Mr. Parsons was the first Protestant missionary that ever resided in Jerusalem. Later, Beirut was chosen as the headquarters of the Mission. This Mission embraces work among Moslems, Druses, Nusairiyeh, Greeks, Jacobites, Maronites, &c. It has made large use of the press, publishing *Alexander's Evidences*, and some other well-known works. In all, between 1856 and 1870, some sixty titles are enumerated. Many valuable contributions to American religious literature have come from these missionaries, such as Dr. Robinson's *Researches in Palestine*, and Dr. Thomson's *The Land and the Book.* This Syrian Mission was transferred in 1870 to this Board from the American Board. It now numbers 322 native ministers, and 804 lay

missionaries, with 19 churches, and 1,493 communicants, and 91 students for ministry.

During the past year the Government made the unprecedented demand that all publications of the mission press must be submitted for approval, and the presses have been idle because of the embarrassment. Yet of 324 separate issues laid before the council at Damascus, all but eleven were returned as approved. Other presses have not received a licence for their work. The schools, too, have suffered from Government repression. All text-books, certificates, and programmes were ordered to be submitted for Government approval. Pending their efforts to comply with this law, several of the schools were closed by Government. Other annoyances followed. The pressure of considerable influence was, however, brought to bear upon the Government, and in February word was received that the schools might be re-opened on March 1st.

This Mission reports 50 churches and church buildings, five stations, 91 out-stations. Native Syrian labourers, 171; 1,493 members, 85 regular preaching-places, 4,289 in average congregations; 3,732 Sabbath scholars, and a Syrian Protestant community of 4,245. It has a Syrian Protestant College, a medical school, theological seminary, three female seminaries, high schools and common schools, with a total of 5,391 pupils. It has a Bible house and press establishment, which has issued 284,450 publications during the year, and from the beginning 365,112,219 pages. The St. John's Hospital treated 8,068 patients.

PERSIA.—Following Henry Martyn, who entered Persia in 1811, and witnessed a good confession, came Dr. Pfander, the celebrated German missionary, in 1829, and simultaneously with him two missionaries of the American Board to explore the regions of North-west Persia.

These were drawn to the oppressed Nestorians about Lake Oroomiah, and established what was known, not as the Persian, but as the Nestorian Mission.

In 1871 the Presbyterians accepted the transfer of this Mission from the American Board, with whom they had till then co operated, in this field as in others. At that time it numbered nineteen missionaries, three physicians, one printer,

and seven unmarried ladies. Names eminent in the missionary world belong to this period. Perkins, Grant, Rhea, Miss Fiske and others are of the group.

The work is now divided into two Missions. The *Western Mission* embraces Oroomiah, Tabriz, and Salamas, and is systematically divided into parishes or circuits, and placed under the best supervision possible. This Mission reports serious embarrassment within the year from the presence of the Anglican Mission. This report speaks cheeringly of the work among Mohammedans. The *Western Mission* counts 27 churches, and 38 congregations not yet organised. It numbers 2,078 communicants, 5,413 adherents. The *Eastern Mission*, which embraces Teheran and Hamadan, reports three churches, 121 communicants, 338 pupils, and 5,000 patients treated in its hospitals.

India (1833).—Before the present Board was organised, the Western Foreign Missionary Society sent Rev. J. C. Lowrie and Rev. William Reed to India. They arrived October 1833, with authority to locate a Mission in such part of India as they judged best. They established the *Lodiana Mission.* Lodiana was then a frontier town of the North-west Province bordering on the Punjab, which was at that time under the control of the Sikh chief, Ranjit Singh. Work was begun at Sabathu and Saharanpur in 1836, Jalandar in 1846, Umballa in 1848, Lahore in 1849, and at other points since. It reports 550 church members, and 315 pupils in boarding schools.

The *Furrukhabad Mission* was begun at Allahabad in 1836, extended to Futtehgurh in 1838, and to Mainpuri in 1843. It reports 395 church members.

The *Kolapore Mission*, lying south-west of Bombay, and covering part of the Deccan, was opened in 1853 by Rev. R. G. Wilder. This work was supported for years by the American Board; but Mr. Wilder severed his connection with that Society, and for many years this work remained independent of any Society. In 1870 it was transferred to the Presbyterian Board. The principal stations occupied are Kolapur, Panhala, and Sangli. It reports six churches, with 90 communicants. The Presbyterian press at Allahabad has been active and efficient, as usual. The Lodiana Mission received on confession last year 69. It has 315 pupils in

boarding school, 6,471 pupils in day schools. The Furrukhabad Mission has 1,990 pupils in day schools. The Kolapore Mission has 90 communicants, four added during the year, 13 schools, 362 pupils, 451 Sabbath pupils, and three students for the ministry.

China (1844).—The work of this Society among Chinese was begun at Singapore in 1838. Dr. Hepburn and Mr. Lowrie in 1843 transferred the Mission from Singapore to China and Macao. Amoy and Ningpo were occupied as stations. The missions now are four, viz.: Canton, Peking, Shantung, and Central.

(1) The *Canton Mission* was begun in 1845. Not till 1861, or sixteen years after the beginning of the Mission, did they baptise the first Chinese convert. They now enrol 419 members and 1,025 pupils in school. This Mission embraces Macao and Hainan. A prominent feature of the work at Canton is that of the hospital. Dr. Peter Parker, the founder of Medical Missions in China, opened a hospital here in 1835. In 1854 this was transferred to the care of Dr. Kerr, supported by this Board.

(2) The *Central Mission* includes Ningpo, Shanghai, Hangchow, Suchow, and Nanking. Ningpo has ten churches, numbering 599 members.

At Shanghai is the important press establishment of this Mission, which includes a foundry, where seven casting machines are constantly at work, which cast seven sizes of Chinese type, besides English, Korean, Manchu, Japanese, Hebrew, &c. It has also machinery for electrotyping and engraving. The earnings of this press last year amounted to $12,629, of which $5,000 were paid to the Mission treasury for current work.

(3) The *Shantung Mission* embraces Tungchow, Chefoo, Chinanfoo, and other points. It was begun in 1861. Nearly 3,000 communicants are reported. This Mission, of course, was affected by the devastation caused by the Yellow River breaking its dykes.

(4) The *Peking Mission* was begun in 1863. It is an off-shoot of the Shantung Mission, and numbers 107 communicants

During the year, Dr. Happer, the venerable missionary, who

went to China first in 1844, and has continued in the service since, returned from a visit to the United States, having while there secured by donation an endowment and other requisites for the establishment of a Chinese College at Canton. Already 50 pupils have applied for admission, although the accommodation which can be secured will only meet the wants of half of them. New buildings have been erected at Tientsin for an Anglo-Chinese College, where 300 students can be accommodated while pursuing the study of modern science. At the hospital in Peking over 16,000 patients were treated during the year. At Chefoo Dr. Nevius has continued his distant country tours to the stations established immediately after the great famine in Shantung.

SIAM AND LAOS (1840).—The first visitation by missionaries of this Board was made in 1838, with a view to find some door of access to the Chinese; but this resulted in opening a Mission for the Siamese themselves, which was begun at Bangkok in 1840 by Rev. Drs. Mattoon and House, both still living, the first yet on the field, and the latter in honoured retirement in America. Medical work has been a most important adjunct of this work. The Laos Mission was commenced in 1876. The principal station is at Chieng-Mai, 500 miles north of Bangkok, on the river Qull Ping. It numbers 432 communicants.

The stated work at Bangkok during the year has been the maintenance of preaching at two churches and the Bazaar Chapel, the care of five schools and one dispensary, and the issue of nearly a million pages, chiefly of Holy Scriptures, from the press. At Petchaburi are five churches, and 274 members, ten schools, and a hospital, where 952 surgical cases were treated, and 2,838 new patients received. In the Laos Mission baptism has been administered to 110 adults on profession of faith. The Gospel of Matthew in Laos has been revised, and about half the Book of Acts carried through its first translation into that tongue.

AFRICA (1842).—This Society has conducted two Missions in Africa.

The Liberia Mission began in 1842, has seven churches in the country, with 284 communicants, and 272 scholars, with 984 in Sunday-schools.

The Mission at Cape Palmas was transferred to the Gaboon in 1842. The island of Corisco was occupied in 1850, but the work was transferred to the mainland in 1865. These three have six stations, with ten out-stations, and 747 communicants.

Unfortunately, the French Government has ordered that the only language that will be allowed to be taught in the possession is French. This practically closed the vernacular schools, and all training in the native vernaculars. The Presbyterians, therefore, proposed to the French Evangelical Foreign Missionary Society to transfer this work to their care; but they decided not to accept the offer. Since then French teachers have been employed, under the advice of the deputation from the French Society, and it is possible they may yet accept the trust of this Mission.

JAPAN (1859).—Dr. James C. Hepburn and his wife, formerly missionaries to China, and Rev. J. L. Nevius and wife, of Ningpo, were deputed in 1859 to open a Mission of this Board in Japan. It now has two Missions.

(1) The Tokyo Mission includes Yokohama.

(2) The Osaka Mission includes part of the island of Niphon and Kanazawa on the Japan Sea, 180 miles north-west of Yedo.

The statistics of these cannot now be given, for in 1876 a movement was started looking to closer union in work among churches of kindred doctrinal and ecclesiastical order. This resulted in the organisation of an independent, self-governing Japanese Church, and now this Board carries on all its work in this country through the United Church of Christ. The Congregational Mission has been contemplating joining this Union Church; but, after long deliberation and much debate, the matter is still pending at the time of this writing.

The United Church of Christ in Japan numbers 34 Japanese ministers, and 48 licentiates; 58 churches, 22 of which are wholly self-supporting; members, 6,859; native contributions for the year, \$14,504 = £3,021.

KOREA (1844).—This Board began work at Seoul, Korea, in 1844. The Mission numbers 25 communicants, has six native helpers, and 25 pupils in school. The medical work has been an efficient part of the service. Government

restrictions suspended the operations of this Mission for five or six months of the year (1888), but these restrictions have been withdrawn, though the Native Government has not withdrawn its official ban against the introduction of Christianity into the country. There appears to be in Japan, as well as in China, a progressive party and a conservative one. Meanwhile the outlook is bright, because the number of earnest seekers after the knowledge of Christ increases steadily.

The Board of Home Missions of this Church has the care of its work among North American Indians. It sustains 29 Indian schools, with 115 teachers, with 462 pupils. It also conducts work among Mexicans in New Mexico.

XVI.—Board of Foreign Missions of the Presbyterian Church in the United States (Southern States).

(Organised 1861.)

Immediately upon the withdrawal of the Presbyterians of the South, in 1861, from their church relation with those of the North, in consequence of the fierceness of the slavery agitation, the Southern brethren organised their own missionary labour and established their own work among the Indians in the Indian Territory. The character of that population is rapidly changing, because of the influx of white people, who have no right of citizenship, but settle under specified regulations, and open farms, which are becoming more and more a source of revenue to the Indians. The total of communicants connected with this Society's Indian churches is 618, and they contributed last year $1,767.

China (1867).—The next work among pagans attempted by this Society was in China in 1867, where they occupy Hang-chow, Soo Chow, Chinkiang, and Tsing-kiang-pu. Evangelistic work among the towns and cities of Hang-chow is diligently carried on. Five thousand Gospels and tracts were sold or given away last year. From Soo Chow, Mr. Du Bose, in a forty-five days' itineration for colportage, distributed 7,000 Gospels and tracts. Mrs. Du Bois received at her home visits from 1,500 Chinese women during the year, all of whom heard the Gospel from her.

[*Continued on* p. 364.

SUMMARY.—PRESBYTERIAN MISSIONARY SOCIETY.

Income, $901,180 = £180,000.

(*This includes Receipts from Women's Boards.*)

Field.	Mission begun.	Ministers.			Lay Missionaries.			Churches.	Communicants.	Number added.	Contributions.	Total of Schools.	Scholars.					Pupils in Sabbath-Schools	Students for Ministry.
		American.	Native.		American.		Native.						Boarding.		Day.		Total.		
			Ordain'd.	Licentiates.	Male.	Female.							Boys.	Girls.	Boys.	Girls.			
Africa	1842	9	4	3	4	8	26	14	1,031	97	671	7	...	...	176	96	272	984	8
India	1834	36	19	6	2	60	185	26	1,035	78	42	13	114	240	6,792	2,031	9,177	3,888	...
Siam	1840	9	...	4	3	17	22	11	825	149	257	16	37	81	100	180	398	415	...
China	1844	38	18	33	8	52	170	36	4,317	224	1,866	93	328	316	1,056	675	2,374	1,498	16
Japan	1859	14	17	24	2	86	...	29	3,429	943	7,252	11	...	200	60	300	560	2,000	...
Korea	1884	1	...	...	1	3	6	1	25	20	...	1	23	...	2	...	25	...	...
Persia	1834	13	40	43	5	32	147	25	2,199	230	2,462	122	257	169	1,850	570	2,846	5,002	18
Syria	1823	12	4	29	1	22	138	19	1,493	104	8,114	116	129	143	3,493	1,185	4,950	3,732	5
Total		132	102	142	26	280	694	161	18,354	1,905	20,664	379	888	1,149	13,528	5,037	20,602	17,519	47

Miss Stafford made 300 visits to Chinese families, during which she addressed 3,000 women and distributed 30,000 pages of Gospels and tracts. From Chinkiang the missionaries have also visited several cities at considerable distance, on their evangelistic tours.

The Secretary says: 'Since the last annual report of this Mission four missionaries have been added to the force in the field. The Rev. R. V. Lancaster, of the Presbytery of West Hanover, and Miss Lily Tidball, of North Carolina, have begun work at Hang-chow; the Rev. J. E. Bear, of Lexington Presbytery, at Chinkiang, and Edward Woods, Jr., M.D., at Tsing-kiang-pu. The committee of the Mission, which visited Tsing-kiang-pu the year before, having recommended the occupation of this station, the Rev. Messrs. Sydenstricker and Woods moved here in the fall. The city lies on the Grand Canal, at the point of its intersection with the old bed of the Yellow River. It is the gate to several provinces, and lies in a region hitherto unoccupied by missionaries. By its occupation this Mission now has a chain of four stations, beginning with Hang-chow, the southern terminus of the Grand Canal, and extending along the line of the canal, at intervals of about 120 miles, to Tsing-kiang-pu.'

Japan (1865).—The Mission in Japan was begun in 1885. The stations are Kochi and Nagoya. During the last three months of 1886 there were 52 additions to the church of Kochi, and during last year (1887) 169 communicants were received. Within the Kochi Presbytery there are seven churches. The total of that Presbytery is now 850. The Kochi church itself enrolls 300 communicants and a great number of inquirers. Nagoya, on Owari Bay, the fourth city of Japan, in a plain 100 miles long by 40 broad, having villages and towns with a population of two and a half millions, was occupied as a new station in 1887. The missionary sent has co-operated with the Union Presbyterian Missionaries.

Besides these Missions the Board carries on very considerable Missions in Brazil, which field they entered in 1869. They have, as stations, Campinas and Jundiahy, and work also in the interior from San Polo; also in Northern Brazil at Pernambuco, Ceara and Maranhao. They also conduct work in Greece, at Salonica. In June 1887 a church was organised at this place with ten members, of whom five were communicants of five

years' standing. Two elders and two deacons were elected. The Turkish Government obliges the few Protestants who are there to be organised into a Protestant Community. In the Protestant Community at Macedonia and Epirus there are now enrolled forty-five persons. Every considerable town in Macedonia has been visited.

In Mexico this Board carries on a good work at Matamoras, Mantemorelos, Jimenez, Victoria and Brownsville. Of the six central stations only two are occupied by foreigners; the best stations are occupied by Mexican native preachers only.

SUMMARY.—THE SOUTHERN PRESBYTERIAN MISSIONS.

Income: $81,040 = £16,208.

Field.	China.	Greece.	India.	Japan.
Year of beginning	1867.	1874.	1861.	1885.
Missionaries, Male	11	1	3	4
Missionaries, Female . . .	10	1	3	5
Stations	4	1	12	2
Out-stations	1	2	24	6
Communicants added during the year	12	2	34	169
Total No. of Communicants .	82	17	618	305
Ministers Ordained or Licensed	..	1	5	1
Other Native Helpers . . .	10	..	..	1
Pupils in Sunday Schools . .	260	18	322	150
Pupils in Day Schools . . .	240	..	46	200
Contributed by Native Churches	$70	$60	$1,767	$1,200

XVII.—Reformed Presbyterian Church in North America.

The Foreign Mission work of the Reformed Presbyterian Church in the United States was begun in 1856. A movement to establish a Mission had been made about ten years before, and in 1847 a minister was appointed to Hayti, in the West Indies, but he returned home in two years. No further attempt was made to enter upon foreign work till the above date. In

October of 1856 two married missionaries, Rev. R. J. Dodds and Joseph Beattie, were sent out to work among the Nusairiyeh tribes in Northern Syria. A year was devoted to the study of the Arabic language, when Zahleh was selected as a suitable field; but there was so much hostility to their work that in the spring of 1858 they were forced to abandon it, and decided after careful examination to occupy Latakia, which in 1859 became the centre of operations. For eight years these brethren preached in that city, and laboured together with united energy for the uplifting of its degraded inhabitants. A reinforcement, consisting of David Metheny, M.D., and wife, went out in 1864; and two years later, Miss Crawford, now the wife of Rev. James Martin, M.D., of Antioch, was appointed to take charge of a girls' school.

The Mission in Aleppo under the care of the United Presbyterian Church in Scotland having been transferred to the American Mission in Latakia, Mr. Dodds removed in 1867 to that place, where he laboured for over three years, and where he closed his earthly ministry. The year following the death of this pioneer missionary, the Rev. S. R. Galbraith joined the Mission, but he died within six months of his arrival. His vacancy was filled by the appointment the next year of Rev. Henry Easson, who is at present at the head of the Syrian Mission.

Latakia is the centre of operations. The Gospel has been preached here and at the outlying stations with regularity and success. Thirty-one, including two girls and ten boys from the boarding-schools, were received into the fellowship of the church during the last year, increasing the native membership from 145 to 171. There are four schools in efficient operation; a day-school for girls, with 110 names on the roll, and a boarding-school with 53 pupils under religious instruction. Five girls this year finished the course of study, and are engaged in teaching. A day-school for boys has 100 pupils, and the boarding-school 39 In the outlying districts there are 242 children under the instruction of 14 teachers.

At Gunaimia, about twenty-seven miles from Latakia, a theological student has been teaching and conducting evangelical services for some months, and there has been a religious revival of considerable extent and power. In other parts of the district there is considerable religious interest.

The Medical department of this Mission is in successful operation. Dr. Balph reached Latakia in October 1887, and up to the 1st of March he had held 32 clinics, filled 590 prescriptions, treated 275 different cases, and made 100 professional visits.

At Suadea, on the River Orontes, there is a station with a large and valuable property presented to the Mission by the late Dr. Wm. Holt Yates, of London. The funds needed for carrying forward the work are to a large extent supplied by Mrs. Yates, which work is very promising. In the boarding-school there are 26 pupils, and on the roll of the day-school 50 names.

Larnaca, on the island of Cyprus, is also a Mission-field of this church. This island contains over 190,000 inhabitants, consisting of Greeks, Turks, Maronites, Armenians and Roman Catholics. A successful school has been established at this point, and it is the purpose of the Synod to send a missionary into this interesting field.

In 1887 a delegation, consisting of Dr. McAllister and Mr. Henry O'Neil, visited the Missions to inquire into their condition.

Near the close of 1882 Rev. Metheny, M.D., removed to Tarsus, where he is labouring. A large building with private departments, offices, class-rooms, a large dormitory and chapel have been erected, mainly, if not entirely, at his own expense, at Mersine. There is a successful board-school for girls in Tarsus.

At the close of the last year the total receipts were $\$16,691 = £3,477$. The statistics of the Mission show a total of 659 pupils, 153 more than were enrolled the previous year, and 266 in advance of 1886.

XVIII.—Reformed Presbyterian (General Synod) in North America.

The General Synod of the Reformed Presbyterian Church commenced missionary operations at Saharanpur, Northern India, in 1836. In this year Rev. James R. Campbell was sent out by the Synod. In the following year Rev. Joseph Caldwell and family and Mr. James Craig were sent out. In 1839

these brethren formed a Presbytery, which was known as the Reformed Presbytery of Saharanapur. In the same year a seminary was organized at Saharanapur for the education of Hindoos of both sexes, and the three brethren named became teachers in the school. In 1845 Rev. John Woodside and Rev. R. Hill were sent out by the Synod as missionaries to India; the former opened a school at Dehra Doon. In 1856 a Mission station was opened at Roorkee. During these years missionaries received a part of their support from the Presbyterian Board and a part from the Reformed Presbyterian Board. In 1869 these Mission stations passed under the control of the Presbyterian Board. By mutual arrangement the Mission at Roorkee reverted to the control of the General Synod of the Reformed Presbyterian Church in 1883. In the same year Rev. Geo. Scott was sent out to India by the General Synod. He is now, with a number of native assistants, labouring at Roorkee, with Rajpur, Hardwar, Kankhal, and Bealara, as outlying stations. A congregation has been organized at Roorkee, and two schools are in operation at two of the above stations.

Roorkee is a small civil and military station twenty-two miles east of and in the district of Saharanapur. The Rev. Mr. Scott in his report of the work at this station says: 'Services have been held regularly, also a Sabbath school, and prayer-meetings.' Preaching has been done in the adjacent villages, where the people sometimes treat the missionaries kindly, while at other times very rudely. Zenana work is reported in all the villages. Many of the respectable houses are open to the Bible-reader. Three women during the past year have been baptized. Books and tracts have been generally distributed. The following statistics are for March 1888:—Census: number of families, 14; adherents, 50. Communicants: received on examination, 7; dismissed, 4; suspended, 2. Total number of communicants, 17. Baptisms: adults, 18; children, 4. Sabbath-school scholars: adults, 24; children, 4. Remarks: weekly contribution, rs. 70; thanksgiving, rs. 30; total, rs. 101.

XIX.—United Presbyterian Church of North America.

(Organised 1858.)

Thirty years ago—or on the 26th of May, 1858—the Associate and Associate Reformed Churches joined each other, and formed the United Presbyterian Church of North America. At that time the Missions of the former Church were in Trinidad and India, and the latter in Syria and Egypt. Altogether, there were nine foreign missionaries, Revs. Joseph Banks, Andrew Gordon, E. H. Stevenson and R. A. Hill, of the Associate Church, and Revs. Jas. Barnet, G. Lansing, Jas. A. Frazier, Thos. McCague and John Crawford, of the Associate Reformed. There were no native churches or missionaries, and only a few native scholars and teachers, and the whole amount of contributions then for the year was less than $8,000. It was a time of sowing—a day of small things—a beginning of this Foreign Missionary work.

The Foreign Work of this Church has been concentrated upon Egypt and India.

Egypt.—In Egypt, where the population is made up mainly of Copts and Mohammedans, the Copts have always been largely the people among whom the missionaries could work; but under the tendencies of the great events of these later years in that land the Mohammedans are becoming more and more open to the Gospel and Christian influences, and thus the necessity for the thorough occupancy of the whole country by the missionaries of the Cross, with means of grace, becomes more and more pressing and urgent every year.

New stations have been opened during the year at Surahana, Nezlet el Musk, Sufanuya, Dakoof, and Mit Ghamr; and in addition to these many others are open. Rev. J. Griffen says:—

'A spirit of inquiry seems to have spread over the whole country; at almost every point I hear of new places where persons meet together to study the Bible.'

The number of persons admitted on profession of faith, 384, was greater than during any year in the history of the Mission. In addition to $5,845 contributed for church purposes, the contributions from the Sabbath schools was $239, and the

receipts of the day schools supported by the natives were $6,265. When we compare these visible fruits with those of 1877, when the membership was 784 and the contributions $1,853, we see substantial proof of progress. The public profession of an Egyptian in the despised and maligned Evangelical Church is a proof of his sincerity; but his voluntary contributions for the work of the Lord is confirmation of that proof.

The Mission boat *Ibis*, built for the Nile, was thoroughly repaired by means of the contributions of the Sabbath schools of our church at home. For about twenty-seven years it has carried the missionaries up and down the river as they distributed the Scriptures and preached the Gospel. It forms at once the means of transportation, a dwelling for the missionary and his family, and a place of worship in which meetings were held. Rev. John Griffen by its means scattered the seed in April and May between Asyoot and Assouan, a distance of 324 miles, and from September to December between El Feshn and Keneh, a distance of 164 miles. On these two journeys he visited 64 towns and villages, in 60 of which he held from one to five meetings, in 14 of them dispensed the Lord's Supper, and received 52 persons into the church on profession of their faith. He also baptized 36 infants of members of the church.

This district embraces the adjacent provinces on the north, and the Fayoom and Beni Swaif, with parts of Minieh, to the south. It has 21 stations now open, with 564 communicants and 13 out-station schools.

(1) ALEXANDRIA, at the west angle of the Delta, was opened in 1857. This station is the *entrepôt* for all supplies, and the missionary has charge of the General Book Distribution. The district embraces the western part of the Delta. It has two stations, with 75 communicants.

(2) MANSOORA, opened 1869, is the centre of a large and wealthy district. Three stations, with 30 communicants, are reported, but work is being done in a number of other towns not on the Presbytery's list.

The other two central stations are in Upper Egypt, each occupying a district having a radius of over one hundred miles up and down the Nile.

(3) Asyoot, opened in 1865, is the seat of the Training College and Pressly Memorial Institute. E. E. Lansing, M.D., is attached to this station as physician. The district contains 49 stations, having 1,402 communicants, with 55 congregational schools.

(4) Luxor, on the site of ancient Thebes, was occupied in 1884. Until that date, since the death of the lamented Rev. Mr. Currie, this district had only received occasional visits from the missionaries at the other stations. It has 10 stations, with 236 communicants.

Out-Stations.—Eighty out-stations were reported last year. Work is actually begun in a number of other towns, but not in a regular way, while interest is being awakened all over the field. The harvest is ripe and only awaiting the harvesters. Most of these 80 stations contain communicants, and have regular meetings for public worship and study of the Word. At 45 places the congregations have some sort of meeting-place, but only a few are adequately provided for in this respect.

The native workers in the evangelistic department are 10 pastors, 7 licentiates, 18 Bible-readers, 5 theological students, 20 Zenana workers, and altogether 240 Sabbath-school teachers. During the past year, 25,944 religious meetings were held, 384 persons professed faith, and the net number of communicants, December 31, 1887, was 2,307, an increase during the year of nearly 13 per cent. The average Sabbath morning attendance was 4,747, and at Sabbath-schools 4,338. The people contributed for preaching $5,845, for Sabbath-school expenses $240, for Zenana work $190. Eight book-shops have been opened, as supply depôts and places of rendezvous, to which inquirers might safely come for light. Fifteen colporteurs have gone back and forth, from town to town, offering the Word of God, with the following results:—Of Scripture, religious and educational books, the number of volumes sold was 33,609; the receipts from sales were $7,815.

The educational department is three-fold. First: Evangelizing. The 5,600 boys and girls now in schools all get one or more, many of them three or four, Scripture lessons every day. Second: Training pastors and teachers. As early as 1863 the missionaries initiated this work by organizing a class

of theological students. The effort has already given the work nine out of our ten pastors, all the seven licentiates, and ten more are under actual tuition, and ten others will (D.V.) in December 1889 finish their studies in the training college, who have avowed their intention to give themselves to the work of proclaiming the Gospel. Sixty-eight young men trained at the college are now teaching schools. The training schools for girls have also begun to send out teachers and Zenana workers. Third: Education. The Mission common schools are the only schools in Egypt for the peasant class. The theological seminary has 5 pupils, the training college has 311, three boys' schools count 695, six girls' schools 1,120, and 71 congregational schools have 3,470; making a total under instruction of 5,601.

The ordained missionaries were 8 in 1865, and in 1887 were 11. The native pastors and licentiates increased from none to 7. The organized congregations in 1865 numbered only 1, and now are 24. Then they occupied 5 stations, now 85; then they enrolled 79 communicants, now 2,307; then the average attendance on worship was 125, now it is 4,747; then there were no pupils in Sabbath-school, now there are 4,338; then they had 315 pupils in their schools, now they number 5,601.

It will be noticed that in the most important items results have nearly doubled—in some cases trebled—themselves each in five years. Among the outstanding results that cannot be tabulated is the awakening of the whole Coptic Church to a sense of the need of a radical reformation, and a desire to effect it by means or at least with the help of men who have been educated in the Mission schools. Add to this, that a purer Christianity has been placed before the Mohammedans of Egypt than they ever saw before. Seven hundred of their children hear it taught in school. This has opened the eyes of more than it would be prudent or safe to mention at the present time. Nearly 60 young men and women have been baptized during the past 20 years.

India.—During the year this Society has lost by death the Rev. A. Gordon, D.D., the founder of the India Mission. He commenced his work in 1855. He wrote a work entitled *Our India Mission*, covering the Society's history in India.

The work in India is in eight districts, Sialkot, Pasrur, East Gujranwala, West Gujranwala, Gurdaspur, Pathankat, Jhelum, and Zafarwal, containing a vast number of towns and villages, and a population of at least 5,000,000. Something of the year's work is shown by the following:—Four more Mission centres have been established; two ministers have been ordained; and one young man has been under the care of the Presbytery as a student of theology. The number of baptisms has been 1,094, of which 817 were adult. The adult church membership last year was 4,019; it is now 4,571. Last year there were 129 schools, with 3,956 pupils; this year there are 135 schools, with 4,085 pupils. The Sabbath attendance upon religious services reported has increased from 3,301 to 3,840; but this is a very imperfect report. The number of villages in which there are Christians is 425, last year it was 308. The whole Christian population has increased from 6,023 to 6,975.

At Sialkot every department of Christian work has been carried on. The Theological Seminary and Christian Training Institute have been very successful. The medical work in charge of Miss White, M.D., has closed the first year. In a little more than two months she dispensed medicine 737 times to 208 different patients, and made 128 visits to Zenanas. A temporary hospital has been provided until more permanent buildings can be put up. Zenana work is carried on among Hindus, Sikhs and Mohammedans, and about 340 houses are visited. Considerable work has been done among the lower classes, and from a carefully prepared table running over six years it was shown that the Mohammedans, Hindus, Sikhs and Megs have exceeded the average; while the home Christians and Churas have fallen below it.

During the past year the Board has cancelled $14,000 of the $22,000 debt resting upon it. The receipts from May 1887 to May 1888 were $100,323 = £20,900.

The receipts of this Society have gradually advanced from $8,574 in 1859 to $100,323 = £20,900 in 1888.

The whole number of missionaries, male and female, sent out from the organization is 114; 6 of these were medical. The whole number now in the field is 18, with 16 married ladies and 21 unmarried, making a total of 54.

SUMMARY.—UNITED PRESBYTERIAN CHURCH.

(COMMENCED 1854–5.)

	Egypt.	India.	Totals.
Centres or districts	7	8	15
Stations	85	69	154
Foreign missionaries	11	8	19
Unmarried women missionaries	10	11	21
Physicians	1	1	2
Native pastors	10	12	22
Native licentiates	7	...	7
Organized congregations	24	8	32
Communicants	2,307	4,571	6,878
Schools	82	134	216
Pupils in schools	5,601	4,341	9,942
Pupils in Sabbath schools	4,338	1,325	5,663
Contributions	$5,902	$435·40	$6,337
Tuition fees	$10,449	...	$10,449
Books distributed (vols.)	33,609	...	33,609
Proceeds of sales of books	$7,815	...	$7,815
Total paid by natives for preaching, schools, books	$27,173	...	$27,173
Value of missionary property	$207,810	$29,922	$237,732

XX.—BOARD OF MISSIONS OF THE CUMBERLAND PRESBYTERIAN CHURCH. (Founded 1818.)

EARLY in the history of the Cumberland Presbyterian Church, in the year 1818, the presbytery of Elk, in the State of Tennessee, United States of America, sent out evangelists among the American Indians. The effort resulted in the opening, in the year 1820, of a Mission among the Chickasaw Indians, with the Rev. Robert Bell and wife as the missionaries, this being the first foreign Mission of the Church to pagans. The work has ever continued with marked success. The first General Board of the Church was chartered by the General Assembly in 1845. The present Board is the (not immediate) successor of this first organisation, and has charge of both the foreign and home work of the Church. The first distinctively foreign work of the Church was the sending of the Rev.

Edmund Weir, a coloured man, to Liberia in 1857. He served in this field about ten years. In 1860 a work was undertaken in Turkey, the Rev. J. C. Armstrong being sent to that field. The Civil War in the United States, coming on before this Mission was fairly started, so interrupted the work of the Church at home that it was found necessary to recall the missionary. In 1873 the Rev. S. T. Anderson was commissioned a missionary to South America. He laboured for several years chiefly on the island of Trinidad.

JAPAN.—In Japan the Rev. J. B. Hail and wife, the first missionaries, arrived in January 1877, and have been followed by others, including female missionaries sent out by the Women's Board. One ordained minister with his wife and three unmarried women have since been sent to this field. Osaka and Wakayma with four out-stations are occupied with ten missionaries. During the year the Wilmina school building for girls at Osaka was destroyed by fire; but the Governor of Osaka tendered the school temporary use of a commodious house, so that they were interrupted but a short time.

Mrs. A. M. Drennan and Miss Rena Rezner are connected with the school at present. The former has superintended the school and done a part of the English teaching, besides teaching English and the Bible to classes composed of men. Miss Rezner has done most of the English teaching in the school, and has also studied the Japanese language out of school hours. The following statistics have been furnished:

Average monthly attendance of pupils: day, 84; boarding, 38. Baptized during the year, 14. Number of scholars wholly or partly supported by funds from United States of America, 12. Number of native teachers, male, 4; female, 3. Average monthly salary of male teachers, 8 yen (about $6).

The Churches of Yakayama and Shingu each support two schools, reporting a total attendance of 121 pupils and 40 pupils respectively. One school in Wakayama is a free night-school for the poor. The other has existed for two years, and it has been re-organised, having about 75 scholars, and now offers instruction similar to that given in the first and second year classes in American Board College at Kyoto. The report says:—

'A joint committee, appointed to prepare a statement of doctrine and form of government, which, if adopted by the churches, will unite the Congregational and Presbyterian churches (except Cumberland Presbyterians) of Japan, have prepared such a statement, and it is now being considered by the various societies and Presbyteries. Should this union be consummated, as now seems probable, the union of our own Church with the new Church will likely be discussed. Though this second union should be agreed upon, the standing of the ordained preachers in our Mission will remain unchanged. They retain membership in their respective Presbyteries in the United States of America.'

The Society has work at Aguascalientes in Mexico. Property has been secured which will serve for a chapel, and a school has been purchased, and the Mission promises a permanent and successful work. Three missionaries are on the field. The money raised for the foreign work for the year amounted to $\$15,265 = £3,225$, of which amount the Church contributed $\$7,885.24$, and the Woman's Board $\$6,558.44$, with some special contributions for the Mexico building fund and the Japan educational work.

XXI.—Board of Foreign Missions of the Reformed Church in America (Dutch). (Organised 1857.)

As early as 1836 this Board co-operated with the American Board in beginning a Mission at Batavia in the island of Java. The missionaries were commissioned by the American Board, at the nomination of the Reformed Board. After seven years of this Mission in the Netherlands India, there were 5 labourers at various points of the dominion. The record of their endeavours, of the Government threatenings or evasions, of journeyings, of hoping against hope, are very copious. The work was among the Chinese and the Dyaks. In 1843 the cry came that China was 'open,' and a part of the force was transferred to that country. Others returned to the United States in ill-health; the last of these left in 1849, and the Mission was abandoned.

China, 1842.—Burning with missionary zeal, David Abeel went to China in 1829, intending to labour as a chaplain among seamen. Soon after his arrival he became connected with the American Board. After a tour of the fields, he returned to the United States. Again he returned to Asia, and was labouring in Borneo when the British Treaty opened

China. He sailed for Amoy in 1841 with Bishop Boone, of the Protestant Episcopal Church, and zealously urged upon the Reformed Church to send others to that field, which they did in 1844. In 1850 Dr. James Young, a physician under the direction of the Presbyterian Church of England, went to Amoy, and became associated with this work. The devoted Wm. C. Burns, from Scotland, joined Dr. Young in 1851. The Missions worked in harmony, and now there is a Chinese Classis or Presbytery managed by representatives of the native churches.

The Amoy Mission was organised in 1844, and transferred to this Board in 1854. The missionaries of the church at Amoy are associated with those of the English Presbyterian Church, and these, together with the native pastors and elders, form the Tai-hoey or Classes of Amoy, embracing 15 churches, with a membership of 1701.

The Mission has long desired to establish a new station in the interior. This hope is about to be realized. The territory occupied by the Mission of the Reformed Church is about 60 miles square, and contains 3,000,000 souls, and one station is not sufficient. The new station at Sio-khe will have a hospital and dispensary under the care of Dr. Otte.

Educational Institutions.—The theological and middle schools are under the care of both Missions. The girls' school at Kolongsu is in charge of Misses C. M. and M. E. Talmage, of the Reformed Church Mission, and has 50 pupils. The Charlotte W. Duryee Home affords training to Chinese women who can be employed as Bible-readers. Forty women attended during the year.

Of the 8 churches of the Mission 5 are now self-supporting. They received 56 souls to membership on confession. Fifty-four adults and 47 infants were baptized. The Mission also report the ordination of one new pastor, making 5 in all. The contributions of the churches average $3.44 per member. In the line of education good work has been done, but the Mission earnestly desire enlargement in this direction. Especially do they desire to press the work of theological instruction, as a means to more rapid and healthy development. In this they have the full sympathy of their English brethren, who also set them the example of providing funds in aid of this department of labour.

The attendance in the girls' school has been larger than ever before, reaching the number of 50 scholars. It is a fact of interest that the way is now open for employing those who have received the benefits of this school as teachers.

The entire number of ordained missionaries at the close of the year was 25; unordained, 3; of married ladies, 21; unmarried, 9 (one physician). The whole number is 58, the largest ever in the service of the Church in foreign lands.

India, 1854.—The Arcot Mission was begun in 1854, and transferred as set forth already in 1857. It is divided into the North and South Arcot Missions. The stations of this Mission besides Arcot are Chittoor, Coonor, Madanapalle and Vellore. Besides the boarding-schools for girls at Vellore and Madanapalle, with 98 pupils, there are 8 caste girls' schools, with 586 scholars. The school formerly known as the Arcot Seminary will hereafter be called the Arcot Academy. It had 71 scholars in 1887. The Theological Seminary in the Arcot Mission, for which an endowment of $65,000 was last year procured by Dr. Chamberlain, was opened in March, 1888, with 13 students. It has 7 scholarships provided by churches, and 9 provided for by individuals.

In the hospital and dispensary at Arcot 5,883 out-patients and 475 in-patients were treated by Dr. Hekhuis.

In addition to regular services at stations and out-stations, the Gospel has been preached during the year 18,006 times, in 8,978 places, to heathen audiences numbering 395,979. More than 14,000 tracts, books, etc., were distributed.

Japan (1859).—The Japan Mission was begun in 1859. Missionaries and Churches in Japan are associated with those of the Presbyterian Churches (North and South), the German Reformed Church of the United States, and the United Presbyterian Church of Scotland, in the Council of United Missions and the Union Church of Christ in Japan.

The Dai Kwai, or Synod of the Union Church, includes 5 Chiu Kwai (classes or presbyteries), 58 churches, and a total membership of 6,589, of whom 5,966 are adult communicants and 893 children. The number of baptisms was: adults, 1,688; children, 199; total 1,887, or average of 5 for each day in the year.

The Ferris Seminary, for girls, at Yokohama, had 135 scholars. It stands among the very first in Japan. The Jonathan Sturges Seminary, for girls, at Nagaski, had 17 scholars. The Wm. H. Steele, Jr., Memorial School, for boys and young men, at Nagaski, had 70 scholars. The Meijii Gakku-in of the United Church at Tokyo had 32 students in the Theological and 169 in the Academical Department. The receipts of this Society since 1857, in periods of 5 years, are as follows: from 1858 to 1863, $134,055; from 1863 to 1867, $278,501, in addition to which $56,500 was given to remove the debt then resting on the Board, in a single donation; from 1868 to 1872, $328,523; from 1873 to 1877, $316,046; from 1883 to 1887, $403,544; for 1888, $109,946, with an addition of $45,335 raised through the efforts of Rev. Jacob Chamberlain, D.D., of Arcot, during a visit to America, for the endowment of the Theological Seminary in the Arcot Mission; an amount which has, however, since been increased to $65,000. The total income since 1857 is $2,053,836.54 = £412,767.

GENERAL SUMMARY, 1887–8.

	China.	India.	Japan.	Total.
Stations	1	8	2	11
Out-stations and preaching places	18	86	19	123
Missionaries, ordained	6	8	9	25
" unordained	1	...	2	3
Assistant missionaries, married	6	6	10	21
" " single	2	2	4	9
Native ordained ministers	5	3	18[2]	26
Other Native helpers, male	19	138	16	173
" " female	...	47	...	47
Churches	8	23	16	47
Communicants	835	1,755	1,969	4,559
Seminaries, male	1	4	2	7
" male pupils	18	164	126	308
" female	1	2	2	5
" " pupils	50	98	152	300
Theological schools or classes	1	1	2	4
" " —students	7	8[1]	17	32
Day schools	9	97	...	106
" " —scholars	109	2,503	...	2,612
Contributions of Native churches	$2,866.70	$756.50	$4,702.50	$8,324.70

[1] The whole number of helpers in India are under theological instruction. The new theological seminary opened in 1888 with thirteen students.

[2] The number of ordained ministers and other helpers in Japan, of churches and communicants, and their contributions, cannot be reported separately, as they are included in the statistics and work of the Union Church and the Council of United Missions. As an approximate estimate only, the figures above are given in each of these particulars, being generally 33 per cent. of the United Church.

XXII.—Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States. (Organised 1837.)

One of the first efforts of this Society was to support the Rev. Mr. Rhenius Dinnevelly, India. Upon his death the Society resolved to establish a Mission of its own, and in May 1840 appointed the Rev. C. F. Heyer to carry out the object. Mr. Heyer was joined in 1844 by Rev. W. Gunn, and in 1849 a Mission was commenced in the Palmud District. In 1858 three additional missionaries arrived, and in 1859 a new station was formed at Samulcotta. In 1874 the Rev. A. D. Rowe, the children's missionary to India, arrived, supported by the Sunday-schools of the Lutheran Church. In 1877 two native pastors were ordained. A Zenana Mission was established in 1881, and Miss Boggs was sent out as their first Zenana missionary. The evangelistic department is superintended by Rev. E. Unangst, D.D., assisted by 3 native pastors and 126 evangelists, catechists, and village preachers. Work was done in 322 towns and villages, in 98 of which prayer-houses have been built. The number of baptised members is 10,256, of whom 5,316 are adult communicants; 1,145 persons were added during the year, of whom 530 are adults. Number of Sunday-schools 5, pupils 615. The benevolent contributions of the native church for the year amount to $2,050.03. In the educational department the college and its branches has an enrolment of 380 students and 11 teachers. Fees collected, $1,763.02. Through the efforts of Rev. L. L. Uhl, $15,600 has been secured for a college building, about $4,000 of which was given during 1887 The Mission boarding-school has 132 pupils, of whom 27 are under the care of the Zenana department. The elementary schools have 2,177 pupils and 145 teachers. The Zenana department, under the management of Miss Anna S. Kugler, M.D., and Miss Fannie M. Dryden, B.A., employed during the year 3 Eurasian assistants and 5 Bible-women, and supported 13 schools, with 28 teachers and 647 pupils. Fees and Government grants amounted to Rs. 1,796. Sunday-schools 3, and pupils 275. Seven homes were under instruction, and 140 homes visited. The medical department, in charge of Miss Dr. Kugler, has 4 dispensaries, at which 1,319 patients

were treated, while 188 received treatment at their homes, and 4,911 medical prescriptions were compounded.

SUMMARY FOR INDIA.

Missionaries: 2 men and their wives, 2 single ladies; total	6
Whole number of native Gospel workers	137
Baptized members, including children	10,256
Net gain during the year	726
Communicants	5,316
Sunday schools (regularly organized)	8
Sunday-school scholars	890
Congregations organized in 1887	8
Prayer houses built in 1887	14
Whole number of schools	158
Teachers	184
Pupils in all the schools	3,336
Candidates for the ministry	128

AFRICA (1860).—The Mission of this Board in Liberia, Africa, is situate on a high bluff of the St. Paul's river, about thirty miles from the sea at Monrovia. The congregation here is entirely self-sustaining, and illustrates the success which may attend industrial Missions in Africa. In addition to the congregation at Muhlenberg, there is one five miles east, and another ten miles north of Muhlenberg. The total membership is 151, of whom 120 are adults; 33 communicants were added during the year. Schools are kept up at each of the three points, the pupils numbering 222.

The Mission Farm of 130 acres has now some 13,000 coffee trees in bearing, which yielded during the year $3,112.35 worth of coffee, which was shipped to this country, and sold for the benefit of the Mission; 8,000 young trees were set out in 1886, and in 1887 27,000, making in all 48,000 trees on about 95 of the 100 acres that compose the original Mission Farm. A blacksmith and machine-shop, under the management of a skilled mechanic, has been added to the industrial department. Tools and machinery to the amount of between $1,500 and $2,000 were donated by Mr. Irons and Mr. H. M. Schieffelin, a benevolent gentleman of New York City, who is interested in Mr. Day's work. Ten native helpers, of whom two are ordained ministers, are assisting the missionaries in various departments of the work.

XXIII.—General Council Evangelical Lutheran Church.

A Mission was established at Rajahmundry in 1845, by the North German Missionary Society of the Lutheran Church, who had missionaries in Guntur, India. As this Society was unable to support all the stations in India, in 1869 Rajahmundry and Samulcotta were transferred by the General Synod to the General Council. At Rajahmundry are the boarding and training-schools. There are 5 ordained foreign workers and 69 lay workers. Some 55 schools are reported, with nearly 700 scholars. The annual income of the Society amounts to about $10,000.

XXIV.—Board of Missions of the Evangelical Lutheran Church (South).

The Rev. W. P. Swartz was the foreign missionary of this Board at Guntur, India, appointed in 1885. The United Synod arranged for his support, but he remained only a short time, and the Board then resolved to establish a Mission work at its own cost, as it was thought that the Southern churches required a Mission of their own in order to develop liberality. Japan has been selected as the field.

XXV.—Foreign Missions of the Reformed Church (German) in the United States. (Organised 1838.)

This Board of Commissioners for Foreign Missions of the Reformed Church was organised on the 29th day of September, 1838, at Lancaster, Penn. It is an interesting fact that the suggestion to organise a Foreign Missionary Board came from the Home Missionary Society, while holding its annual meeting. Immediately upon the formation of the Foreign Board, 5 ministers arose and signified their willingness to sustain a missionary in heathen lands.

The Rev. Benjamin Schneider, of Hanover, Montgomery Co., Penn., pursued a course of study at Amherst, and also at Andover Theological Seminary, and became a Presbyterian.

He was married in 1838, and on December 12th of that same year he and his wife sailed from Boston for Turkey, under the auspices of the American Board of Commissioners of Foreign Missions. His first field of labour was Broosa, in Asia Minor, where he spent fifteen years. In 1849 he was sent to Aintab, where he was successful in founding congregations, in training a large number of young men for the Christian ministry, and in preaching the Gospel to the multitudes. This man of God was born in the bosom of the Reformed Church, but had been separated from it (ecclesiastically) for a season.

After the organisation of the Board of Foreign Missions, efforts were made to procure missionaries for the foreign field, but without success. The question then arose, 'What particular Mission shall receive the aid of the church?' There was but one answer to the inquiry: 'If Brother Schneider, who is "flesh of our flesh, and bone of our bone," will transfer his membership from the Presbyterian to our church, the funds shall go to the support of the Mission at Broosa.'

In 1840, a proposition was made to the Newcastle Presbytery, but the brethren were loth to part with their faithful missionary, as was also the missionary to part from the Presbytery. 'But,' said the Presbytery, after due and prayerful consideration of the whole subject, 'if it will be for the interest of Christ's kingdom, and advance the Foreign Mission cause in the German Reformed Church, we are willing that it shall be made.' The transfer was made in the year 1845, and until the year 1864 this church was a regular contributor to the American Board for the Central Turkey Mission. From that time the subject of Foreign Missions took a deeper hold on the hearts of the people, and became an inestimable joy and blessing to many who have since fallen asleep. Though this Church did not have control of the Broosa and Aintab Church, they contributed to their support for 25 years through the American Board $28,000. But in 1860, the Synod becoming dissatisfied with this way of helping to evangelise the heathen, an effort was made to have the Mission at Aintab transferred to this Board; but this was thought inexpedient.

In 1865 the Synod decided to establish a Mission of its own, and to cease contributing to the American Board. The last money was paid on October 9th, 1865. The American Board declined to surrender missionary Schneider, but he

[*Continued on p.* 385.

SUMMARY.—REFORMED (GERMAN) CHURCH.

Fields of Labour.	Organized Churches.	Churches, Self-Supporting.	Preaching Stations.	Baptized Adult Converts.	Baptized Children.	Members received by Letter.	Dismissals.	Deaths.	Present Membership. Men.	Women.	Children.	Total.	Boys' Schools.	Scholars in same.	Girls' Schools.	Scholars in same.	Sunday Schools.	Scholars in same.	Theological Schools.	Students of Theology.	Native Ministers.	Unordained Preachers.	Colporteurs.	Bible Women.	Contributions for all Purposes.
TOKIO DISTRICT.																									
Nihon Bashi	1	...	...	9	...	...	5	1	25	16	9	50	...	...	...	...	1	58	...	...	1	...	...	...	$44.63
Oji	...	...	...	2	1	...	10	...	17	17	4	38	...	...	...	...	1	22	...	...	...	...	...	...	17.60
Iwatsuki	1	...	...	6	2	17	...	...	53	21	7	81	...	...	...	...	1	45	...	...	...	1	...	...	20.98
Matsubayashi & Noda	...	...	...	1	3	...	14	...	18	9	8	35	...	...	...	...	1	38	...	...	...	...	...	...	7.20
Bancho	1	1	...	48	...	39	...	...	78	44	2	124	...	...	...	...	1	95	...	1	1	1	...	...	405.00
SENDAI DISTRICT.																									
Sendai, Fukushima, Nakamura, Hobara	1	1	3	207	...	...	...	5	346	143	...	489	...	...	1	48	5	161	1	8	3	2	2	1	768.27
Iwanuma	1	...	...	61	...	...	...	...	73	25	...	98	1	78	...	...	1	93	...	...	...	1	...	1	155.81
Ishinomaki, Tome	1	...	...	31	...	...	1	...	42	16	...	58	...	...	...	...	1	38	...	...	...	1	...	...	67.55
Furukawa	...	...	...	8	...	2	...	...	24	12	...	36	...	...	...	...	1	11	...	...	...	...	...	...	35.00
Hakodate	1	1	2	20	...	...	26	...	42	25	...	67	...	...	...	...	1	73	...	...	1	...	...	...	178.50
Mombetsu, Iburi, Mororan	1	1	2	77	2	...	...	...	67	34	2	103	...	...	...	...	1	30	...	...	1	...	...	...	210.00
Yamagata	...	...	...	12	...	...	...	...	16	7	...	23	1	83	...	...	1	35	...	...	...	1	...	...	40.00
Totals	8	4	7	482	8	58	56	6	801	369	32	1 202	2	161	1	48	16	719	1	9	7	7	2	2	1,950.54

continued a member of the Maryland Classes until his death in 1877. For some years following, nothing of any interest was done in Foreign Mission work, until 1872, when the General Synod directed the treasurer of the Board to pay the interest of money in its hands, as also the contribution on hand, to the German Evangelical Foreign Missionary Society. This was done until 1875, when the Synod resolved to commence a Mission of its own. Some work was done in India, and among the Indians of the North-West. In 1873, the Board of Missions was re-organised, and arrangements made for opening work in Japan, and this re-organisation occurred in in the same church in Lancaster where the Board first had its birth. The Rev. Ambrose D. Gring was chosen as the first missionary to Japan, and as soon as this was done money began to flow into the treasury. During the last 10 years, the Board has had the great pleasure of sending forth four male and three female missionaries. The contributions of the Board to Foreign Missions for 1888 amounted to $20,000. There are at present four married missionaries and two single ladies in Japan. Tokio, Sendai and Yamagata are the points occupied. There are two congregations at Tokio, a congregation, a girls' school and a theological training school in Sendai, and a congregation in Yamagata, where there is an English Japanese boys' school. Besides this, there are 15 other preaching places, and about 1,200 church members. These natives contributed $2,000 last year for missionary work.

XXVI.—Friends.

There are 11 yearly meetings of the Society of Friends in America, and nearly all of them are engaged in Foreign Mission work. They co-operate with other societies in foreign work, but have taken great interest in American Indians. No report is at hand, but Anna B. Thomas, the secretary of the Baltimore Yearly Meeting, writes of their work:—

'Baltimore Yearly Meeting of Friends (Orthodox) comprises Maryland, Virginia, and Western Pennsylvania. Its membership is not much over 900, and none of its own members are working in the foreign field. It contributed about $900 to the foreign missions last year, $400 of which was used for the rent of schoolrooms and salary of the native teacher for a boys' day school at Victoria, Mexico. This gentleman is an accredited

minister in the Friends' meeting in Mexico, and spends his Sabbaths in evangelistic labours. Three hundred dollars were sent to Japan to pay the salary and travelling expenses of a Japanese Christian, who is employed as travelling secretary of the Japanese Scripture Union. This is an undenominational association for the promotion of Bible study among the Japanese. It now numbers 7,000 members, residing in over two hundred different towns and villages in Japan. One hundred and fifty dollars were sent to Syria for the support of a day school in one of the Lebanon villages connected with the mission station belonging to English Friends at Beumana, Mt. Lebanon. Smaller sums were sent to support an orphan in India, to the McAll Mission in Paris, and to a missionary in the Indian Territory. The interest in Foreign Missions is on the increase amongst the members of Baltimore Yearly Meeting.'

The women of this branch of the church have a very active and energetic Women's Society, and its organ, the *Friends' Missionary Advocate,* is a very vigorous paper.

XXVII.—The Foreign Christian Missionary Society (Christians or Disciples of Christ). (Organised 1875.)

The Foreign Christian Missionary Society was organised at Louisville, Kentucky, in 1875, and was intended exclusively for the conduct of foreign work; but, by what seemed to them Providential demand, they have been led to commence work in Denmark and other parts of Europe. The work in Scandinavia was begun by a converted Dane. After his conversion he wanted to go to his native land to tell his kindred and countrymen what great things the Lord had done for him, and how He had had mercy on him. The work in Turkey began the same way. A young Armenian found his way to Dallas, Texas; while there, he was won to Christ. Then an unquenchable desire sprang up in his heart to return to Turkey, that he might preach the unsearchable riches of Christ among those who were perishing in ignorance and wickedness. The work in India was begun by a man who had been there some years before he was employed by the Society. Thus, step by step, the managers have been led by what they believe to be the finger of God indicating the way they should take.

As its missionary statistics include its churches in England and Scandinavia, it is not possible to give the aggregates correctly in non-Christian countries. The receipts for last year amount to $40,559; from the beginning the total receipts are

$259,201. Turkey has 10 stations, 3 missionaries and 9 native helpers, and 373 members; India has 2 stations, 7 missionaries and 4 native helpers, and 21 members; Japan has 1 station, 5 missionaries, and 63 members; China has 1 station and 7 missionaries. There are no converts in China yet.

XXVIII.—The American Christian Convention has until recently confined its labours to the home field, but at the close of 1886 $1,281 was contributed to start a Foreign Mission; and on January 8th, 1887, Rev. and Mrs. D. F. Jones sailed for Japan to begin a Mission there. The work is progressing finely, under their vigilant care and that of the native helpers. Into the Ishinomaki Church 34 persons in all had been received, the most of whom had been baptised by Mr. Jones. He has also organised a second church, 50 miles from Ishinomaki, of 11 members with 6 baptisms, and fine prospects.

An organisation at Tokyo is also decided on. The church building in Ishinomaki is occupied and paid for, and no debt has thus far been incurred. The secretary says:—'We have never in any work been more signally blessed than in this work.'

The number of converts cannot be closely stated. The work is only in its second year.

XXIX.—The United Brethren in Christ conduct some foreign work, but the only part of it among heathen is in Africa, and no particulars are at hand. The work in West Africa was begun in 1856 at Sherbro, but for many years Shengay station has been the head of the Mission.

XXX.—The Mennonites conduct work among the Arapahoe and Cheyenne tribes of Indians, but publish no report except what is contained in a small quarterly leaflet of 16 pages—'Yierteljahres-Bericht.'

THE AMERICAN BIBLE SOCIETY.

(Organised 1816.)

No review of the operations of the missionary organisations of the United States in heathen and papal lands would be complete without including a reference to the work of the American

Bible Society. The issues of the Society during 72 years amount to 49,829,563 copies. The Asiatic issues have included ancient and modern Syriac, Armenian, Arabic, Chinese and Japanese languages. Those of Africa have been in Zulu, Grebo, Benga, Mpongwe, Dikele. In the islands of the sea, Scriptures and portions have been issued in Hawaiian, Micronesian, Kusien, Ponape, Ebon, Mortlock, and the Gilbert Island tongues. In the languages of the American Indians, Scriptures have been printed in Cherokee, Choctaw, Mohawk, Dakota, Arrawack, Ojibwa, Muskokee and Seneca.

Large editions of the Scriptures have been printed in other lands at the expense of the Society, among which the following are worthy of special mention:

At Constantinople, 5,000 Bibles in Armeno-Turkish; 2,500 Bibles and 2,500 Testaments in Osmanli-Turkish; 1,000 Old Testaments and 6,000 Portions in Hebrew; and at Beirut, 5,000 Bibles and 29,000 Portions in Arabic.

At Shanghai, 1,025 Testaments in Wenli: 2,000 Gospels in Wenli and English; 3,000 Portions in Canton Colloquial; 3,000 Testaments and 205,030 Portions in Mandarin; at Foochow, 3,000 Testaments and 4,000 Portions in Colloquial; and at Pekin, 1,000 Portions in Easy Wenli: making in all 222,055 volumes, or more than 19,000,000 pages.

At Bangkok, 2,500 copies each of Mark, Luke, and John.

At Yokohama, 18,867 Testaments and 58,350 Portions in Japanese.

At Bremen, 10,700 Bibles and 7,740 Testaments in German.

At Paris, 10,000 Testaments in French.

The following list gives the names of the Agents and Assistant Agents now serving the Society in foreign lands by appointment of the Board, whose whole time is devoted to its interests, with the dates of their appointment:

Levant	Rev. Isaac G. Bliss, D.D., Constantinople	1857
"	Rev. Edwin M. Bliss	1877
La Plata	Rev. Andrew M. Milne, Buenos Ayres	1864
China	Rev. Luther H. Gulick, M.D., Shanghai	1875
Mexico	Rev. H. P. Hamilton, Mexico	1879
Persia	Rev. Wm. M. Whipple, Tabreez	1880
Japan	Rev. Henry Loomis, Yokohama	1881
Cuba	Rev. Andrew J. McKim	1884
Brazil	Rev. H. C. Tucker, Rio de Janeiro	1887
Peru	Rev. F. Penzotti, Lima	1887
Venezuela	Rev. William M. Patterson, D.D., Caracas	1888

But what it does directly through its own agents is but a

portion of its work. It supports an extensive colportage system, auxiliary to almost all foreign missions from America, and bears the expense of translating and printing the Scriptures in many countries. Within the year Mr. Labaree has been engaged upon a revision of the modern Syriac version of the Old Testament, and the printing of it has been commenced. The Book of Genesis in Canton colloquial has been put to press. Committees have in hand versions in Easy Wenli, and the Foochow and Amoy colloquial New Testament; also the Telugu Old Testament revision has been resumed, and the Japanese Bible was completed. A large share of the expense of translating the Japanese New Testament was paid by the American Bible Society, which has had a smaller share also in the production of the Old Testament. An edition of the Bible in Ancient Armenian is contemplated. Other work in various parts of the earth of a similar character is being completed, or is under consideration.

In Beirut, 30,000 copies were printed during the year. Editions of the Gospel are being issued in Siam as fast as the Presbyterian press at Bangkok can print them, and similar statements would be true of other countries, and in co-operation with other missions. The colportage reports are too extensive to admit of more than a reference. In Ceylon, for instance, the year's work shows the circulation of 1,181 Scriptures and 1,090 portions; that of Madura, India, 350 Tamil Bibles, 750 Testaments and 5,600 portions. The circulation for 1887 was 17,981 more than in 1886, which was the best year the Society till then had, and 29,173 more than in 1884, the next best of their years. In Japan the number of volumes circulated in 1887 was 72,926, being 31,581 more than in 1886. The total of volumes issued from the Bible house last year for foreign lands was 63,832 volumes. The expenditures of this Society for foreign work for the year 1887–88 were $143,570, and in the last ten years it has been $1,343,294, besides what has been expended in the Bible house in printing the Scriptures in foreign languages for circulation abroad. The receipts of the Society last year were $557,340 = £116,112.

THE AMERICAN TRACT SOCIETY, *see p.* 239.

SUMMARY OF FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES, 1887–8.

NOTE.—The American Board of Foreign Missions issues an *Almanac*, which, in addition to admirably-condensed statements of its own work, gives for 1889 the following summary of the work of the Foreign Missionary Societies of the United States. It has been very carefully collated from the most recent reports, and is reliable, though it may not in all cases precisely conform to statements made in the body of the text of this YEAR BOOK, owing to the difference of date in some instances, and of method of computing in others. It embraces the returns from work in Papal lands, except European, as well as Pagan countries. In a few instances our text supplies additional information, but this will be found practically as nearly a complete summary as can be made at the end of the year 1888.

Societies.	Income.	Stations.	Out-stations.	Missionaries.		Native Helpers.	Churches.	Communicants.	Added last Year.	No. of Schools.	Pupils.
				Male.	Female.						
	$										
American Board	667,289	90	960	186	286	2,135	336	30,546	4,388	1,018	42,733
Presbyterian Board, North	901,180	112	400	205	297	1,126	311	23,740	2,897	464	23,770
Presbyterian Board, South	80,040	38	89	31	35	44	39	1,897	305	20	1,238
Reformed Church (Dutch)	155,381	12	123	29	32	293	47	4,559	180	122	3,357
United Presbyterian Board	103,323	15	154	19	21	385	32	6,878	1,437	216	9,942
Cumberland Presbyterian Church	15,265	3	5	6	8	13	8	500	225	6	283
Reformed Presbyterian Church	21,133	2	6	4	5	50	2	209	44	32	1,165
Association Reformed Presb. Church	2,696	4	...	2	...	8	8	206	76	2	28
Reformed Church of the U. S. (German)	20,000	3	12	5	7	18	8	1,170	420	5	216
Reformed Presbyterian General Synod	4,000	2	4	2	...	7	2	20	5	1	28
[1]Baptist Missionary Union	390,835	60	831	101	161	1,798	642	61,062	5,070	754	17,504
Baptist Southern Convention	86,385	14	72	24	34	59	48	1,967	344	17	610

Free Baptists	15,244	3	59	6	13	15	10	654	62	85	3,058
Seventh Day Baptists	4,529	1	...	2	3	9	1	23	5	3	76
Baptist Convention of U. S.	4,598	3	2	2	1	2	1	175	50	2	27
German Baptist Brethren (Tunkers)	1,620	2	3	...	...	...	5	150	35	...	...
[1]Methodist Episcopal Church	826,784[2]	6.0[2]	...	135	192	2,051	505	22,535	2,711	694	22,448
Methodist Episcopal Church, South	234,584[2]	104[2]	...	28	23	80	42	3,786	450	54	1,545
Protestant Methodist	18,000	3	...	3	7	4	2	229	84	5	350
African Methodist Episcopal	12,000	7	5	7	1	8	9	900	302	5	408
Free Methodist	2,000	3	1	4	6	3	...	6	...	2	45
Protestant Episcopal Foreign Miss. Soc.	189,932	41	145	75	28	227	32	2,073	443	91	3,364
Evangelical Association	11,074	5	2	3	3	4	4	224	123	9	443
United Brethren in Christ	14,619	4	16	5	5	25	14	4,105	...	19	462
Evangelical Lutheran, General Synod	30,000	2	2	4	3	147	101	3,436	1,178	161	3,558
Evangelical Lutheran, General Council	10,288	6	50	5	4	72	4	805	235	57	767
Foreign Christian Miss. Soc. (Disciples)	51,408	24	...	24	12	22	24	2,473	798	18	380
American Christian Convention	2,000	2	2	1	1	6	2	64	43	...	...
The Mennonites	...	1	...	3	3	...	...	...	1	2	100
Friends	22,760	7	11	6	9	6	4	392	67	...	...
Total	3,906,967	1,193	2,954	927	1,200	8,617	2,243	174,784	21,978	3,864	137,905

[1] Work of these Societies in Protestant countries of Europe is not here reported. The portion of the missionary receipts of the Church appropriated to Foreign Missions.

[2] Principal and subordinate stations. Incomplete returns.

Moravian Missions are included in the table of British Societies.

WOMEN'S MISSIONARY SOCIETIES IN THE UNITED STATES.

In 1834 Dr. David Abeel, one of the earliest missionaries to China, being in England for rest, told of the degradation of the women of the East, and drew up an appeal to the Christian women of Great Britain, which resulted in the organisation of The Society for Promoting Female Education in the East.

When Dr. Abeel reached the United States, he met a company of women in the parlours of Mrs. T. C. Doremus, in New York City, and made an appeal to the women of America, as he had done to those of Great Britain. It was not till after 25 years that this 'seed long buried' gave the impulse for the organisation of the Women's Union Missionary Society of America, the mother Society of all the American Women's Societies.

There was little thought a few years ago, when American women were engaged in the great activities of the Sanitary Commission, that God had women in training then for much greater work elsewhere. They there became experts in organisation and administration on a large scale. Vast and independent responsibilities were upon them. They grew under them and up to them, and at the close of the war were as a giant waked out of a dream. The Providence which had been enlarging their capacities and developing their resources had during those same years been preparing a new field for their exercise, by a most marvellous change in political, social, and religious affairs in Asia, through which were afforded hitherto unknown opportunities for reaching the women of the East by the women of Christendom. None but a very dull student could fail to discern the relation between this agency, flushed with its triumphs in camp and hospital, and the Providence which set before them this new 'open door.' Nor were they slow to enter it.

Within less than a decade occurred one of the most extensive and rapid organisations of the religious activities of Christian

women that ecclesiastical history records, and their achievements have become the characteristic feature of the missionary work of the last quarter of a century. Following the admirable Woman's Union Missionary Society, large denominational organisations of women for this foreign work sprung into existence in the following chronological order: The Congregationalist Woman's Board (1868), The Methodist Episcopal (1869), The Presbyterians (1870), The Baptist Missionary Union (1871), The Protestant Episcopal (1872), The Reformed (Dutch) Church (1875), and The Lutheran (1879).

I.—Woman's Union Missionary Society (organised 1861).—This Society is supported by 27 Auxiliary Societies. The reported income for 1887 was $37,346. It conducts work in Calcutta, Allahabad and Cawnpore, India; in Shanghai, China; and in Yokohama, Japan. The sums contributed for the support of their work at Mission stations amounts to a considerable total—nearly $10,000.

Miss Hook, of Calcutta, says: 'During the past year there has been a revival of Christian literature. New books, papers and tracts have been written, and an immensely large number of the old ones have been sold and distributed.' Dr. Reiffsnyder, of Shanghai, conducts a very prosperous medical work.

II.—Woman's Board of Missions (Congregational) (organised 1868.)—Three Woman's Boards of the Congregational Church co-operate with the American Board, namely: the *Woman's Board of Missions*, with headquarters at Boston, the *Woman's Board of Missions of the Interior*, with headquarters at Chicago, and the *Woman's Board of Missions of the Pacific*, centring at San Francisco. The last has just organised an Oregon and Washington Territory Branch. This Pacific Board was not organised until 1872. The three Boards had contributed to the general work of the Prudential Committee, at the time of the seventy-fifth anniversary of the American Board, $1,270,000.

On January 11–12 of this year, the Woman's Board celebrated its twentieth anniversary in Boston. Mrs. S. Brainard Pratt, in her 'Twenty Years' Review,' says: 'In 1868 we began with 7 missionaries, 4 of whom have continued through all these years at their labours. In 1888, we can number 171 missionaries

who have been under our care, 12 of whom have died, others withdrawn; and now we have in active service 102 missionaries and 132 Bible-women. Twenty years ago the Board had no school-buildings of its own to which to send its seven teachers.

'The Board's first fields of labour were China, Ceylon, Turkey, and Zululand. They have added to these India, Persia, Japan, Spain, Mexico, Austria, Micronesia, West Central and East Central Africa.

'In 1870 the Woman's Board welcomed its first daughter, the Philadephia Branch; now it has twenty-three branches, comprising 1,700 auxiliaries and circles. Last year the receipts amounted to $123,240; and for the twenty years, in money paid into the treasury, $179,457.

'The Woman's Branch at Boston supports 110 missionaries, and 121 Bible-women in its various missions. The receipts for the year ending December 31, 1887, were $123,229.

'The Woman's Board of the Interior has 1,500 auxiliaries, and supports 62 missionaries. Their income last year amounted to $51,171. The Woman's Board of the Pacific has 75 auxiliaries, and supports three missionaries. Its income last year was $4,045.'

III.—Woman's Boards, Presbyterian Church.—The Missions of the several Presbyterian Woman's Boards are in Syria, Persia, India, Siam, Japan, Korea, Papal Europe, South-west Africa, Mexico, and among Indians and Chinese in this country.

(1.) *Woman's Foreign Missionary Society of the Presbyterian Church* (organised 1870).—This Society has 2,725 auxiliary societies and bands, and supports 133 missionaries, 3 of whom are physicians, 27 zenana visitors, 84 native helpers, and 165 day and boarding-schools. Its income last year was $150,000, making a total of $1,647,618 since its organisation.

(2.) *The Woman's Board of Missions of the North-West* (organised 1870).—It has 1,522 auxiliary societies and bands, supports 71 missionaries, 4 of whom are physicians, 57 native teachers and Bible teachers, and 102 day and boarding-schools. Its receipts last year were $102,499, and its total contributions $726,277.

(3.) *Woman's Board of Foreign Missions, New York* (organised 1870), has 900 auxiliary societies and bands, supports

41 missionaries, 32 native helpers, 22 schools, and its income last year was $65,544, a total, since its organisation for foreign work, of $430,346.

(4.) *Woman's Presbyterian Society, Northern New York* (organised 1871).—This Society has 220 subordinate organisations, and supports 5 missionaries, 13 native pastors, 49 schools and scholarships, and its income last year was 10,413, a total during its existence of $120,812.

(5.) *Woman's Presbyterian Board of Missions of the South-West* (organised 1877), headquarters at St. Louis. It has 376 societies and bands. Its income last year was $7,193, making a total, since its organisation, of $28,968. It has several missionaries under its care, and scholarships in many countries.

(6.) *Woman's North Pacific Presbyterian Board of Missions*, (organised 1887), and has for its home-field the Synod of Columbia. There was some regret at the separation of this territory from the main society, and at the multiplication of the number of societies; but as the step was taken with the approval of the Presbytery and Synod, all concur, and wish an increased efficiency for these workers. The Society is not yet in condition to report auxiliaries.

The following is a summary of the woman's work of all these Societies:—

REPORT OF THE FIVE WOMEN'S FOREIGN MISSIONARY ORGANISATIONS OF THE PRESBYTERIAN CHURCH, FOR THE YEAR ENDING MAY 1, 1888.

Society.	Receipts.	Gain during the Year.	Auxiliaries.	Gain during the Year.	Missionaries.	Native Teachers and Bible Women.
	$	$				
Woman's Foreign Miss. Soc. of the Presbyterian Church, Philadelphia	149,640	19,821	2,382	221	133	91
Woman's Presb. Board of Missions of the North-West	82,472	15,412	1,522	...	68	49
Woman's Board of Foreign Missions of the Presb. Ch., New York.	62,544	12,407	900	76	41	30
Woman's Presb. For. Miss. Soc. of Northern New York	10,413	...	118	14	5	13
Woman's Presb. Board of Missions of the South-West	7,217	503	47	8	7	...
Totals	$312,286	$48,143	3,859	319	254	183

In addition to these larger items, they have aided in the building, furnishing and support of schools, hospitals, orphanages, training-schools for nurses, asylums, and dispensaries: have translated books into foreign languages and printed them: have built a boat for African waters: have supported a Mexican newspaper: have met all expenses connected with work at home, and have paid unappropriated into the treasury of the Assembly Board five per cent. of their receipts for contingent expenses connected with special work.

The whole amount raised for these purposes by the women of the Church, since the organisation of the first Society in 1870, is $2,934,021. Adding to this the many thousand dollars given to specific objects outside of the regular estimates, and the legacies paid into the Board direct from the estates of Presbyterian women (one of which is the largest legacy they have ever received), amounting in all to about $500,000—we have raised during these nearly eighteen years over $3,500,000.

(7.) There is also a *Woman's Board of the Pacific Islands*, which was organised in 1871.

IV.—Woman's Work in the Presbyterian Church in the United States (Southern).—There is no separate organisation of the ladies of this Church for the conduct of foreign work. In the Southern Presbyterian Church there was contributed last year by Ladies' Foreign Missionary Societies, $20,732. The number of these Societies contributing was 457. In 1874 the contributions of these Societies amounted to $2,111; in 1878, $10,107. Since 1874, when the contributions of the Societies began to be reported separately from the other receipts, the total amount contributed by them has been $135,682. The Societies have in general had no association with one another. Within the last year Presbyterian Associations have in some cases been formed.

V.—Reformed Presbyterians.—They have no Woman's Missionary Societies, except in connection with individual congregations, and there are no published reports of their work.

VI.—Woman's Board of Missions of the United Presbyterian Church (organised 1879).—This is a joint

home and foreign Missionary Society. They gave to foreign missions in 1888 $15,619.

A deep and prayerful interest has pervaded the whole Church in regard to the debt resting on the Board of Foreign Missions and retrenchment of work in Egypt, where schools which have been in existence for many years have actually been closed for want of funds.

VII.—Woman's Board of Foreign Missions of the Cumberland Presbyterian Church (organised 1879).—This Board supports work in Japan, Mexico, and among North-American Indians. Its income last year was $7,658. During the past year 120 new societies and bands have been organised, and the total now enrolled is 822.

VIII.—Woman's Board of Foreign Missions of the Reformed (Dutch) Church in America (organised 1875).—This Society now has 200 auxiliary societies and bands. The total receipts amount to $126,874. For 1887 they raised $17,544. Their report states that—

'The Woman's Board has assumed the support of the girls' schools established by the Synod's Board, and it is not probable that the women of our Church will ever enter upon work disconnected, or upon the forming of schools other than those established by the Board of the Church.'

The sum of $5,500 has been annually pledged for the support of three seminaries, one at Amoy, China, one at Yokohama, Japan, and one at Chittoore, India, together with two caste schools at Vellore.

During the year the Society has sent as its first medical missionary, a young Chinese lady graduated in New York, who offered herself to the Woman's Board, and was accepted, and is now in Amoy, China.

Miss Y. May King, M.D., is a native of China, but brought up from the age of two years in the family of Dr. McCartee, for many years a medical missionary in China. She is the first woman of her nation, as far as known, to obtain a medical education in this country, and attained the first honours of the institution at which she pursued her studies. Her prospects for usefulness are great; and she already asks for funds to start a dispensary and hospital. In India the Society has work

at Vellore, Tindivanum, Arnee, Chittoore, Wallajah, and Madanapalle. In Japan, at Yokohama and Nagasaki; while from Tokyo, as a centre, Japanese women are sent forth to read the Bible and gather women into the churches. The Jonathan Sturges Seminary, at Nagasaki, is fairly started, with fourteen boarders.

In China, the Charlotte Duryea School, at Amoy, has had forty women in attendance. The girls' school at Kolong-See has had about fifty pupils. The Children's Home is a new branch of work organised during the year, because of many cases of cruelty towards girl children having come to the knowledge of these ladies.

IX.—Reformed (German) Church in the United States.—They co-operate with the General Society; but in what form we cannot say.

X.—Woman's Foreign Missionary Society of the Evangelical Lutheran Church of the United States of America (organised 1879).—This Society has a Board of Home and Foreign Missions. The corresponding secretary's report for the year gives the following statistics: Number of woman's societies, 379; young people's bands, 57; total, 436. Number of members, 10,613; honorary members, 1,105; life members, 156; total members, 11,874. The total amount of money raised for the year is $14,197. Of this amount $5,425 was for Foreign Missions.

The Society has work in Gunthoor, India, consisting of 10 day-schools, with 19 native teachers and 518 pupils. These schools are under the care of Miss Dryden, who received from the English Government the position of Superintendent of Girls' Schools in Gunthoor.

In 1885 Miss Kugler, M.D., was appointed their first medical missionary to Gunthoor, where a dispensary was opened in 1886, and an effort made to raise $15,000 for a hospital. Part of this money has been secured. Zenana work is carried on with the assistance of 8 native helpers.

XII. — Baptist Woman's Boards — Northern Convention.

(1.) *Woman's Baptist Foreign Missionary Society* (organised

1876).—Last year the rallying-cry was '$70,000, or more,' and their receipts were $75,369, being an advance of $13,000 over the previous year, $10,000 of which was an advance from donations. 2,633 churches contribute to this fund, with 1,243 circles, 32,973 contributors, 616 bands, with 14,120 members. They support work in Burmah, among Karens, Shans, Eurasians, Chins, Kachins; in India, among the Telugus, and in Assam; in Africa, on the Congo; in China, at Swatow, Ningho; Japan, at Tokyo, Yokohama; France and Sweden.

(2.) *Woman's Baptist Foreign Missionary Society of the West* (organised 1871).—The total receipts of this Society last year were $44,846. It has also an invested Medical Fund of $3,335, through which 4 medical women are preparing for foreign work. It conducts a 'course in Christian doctrine,' a 'preparatory course for candidates,' in which 4 ladies graduated during the year, and 8 others are enrolled. Besides the countries in which the Boston Baptist Society labours, this Society supports work in Liberia, Africa. It has sent 45 women to the foreign field.

Bible-women have 109 schools, with 3,850 scholars, of which 1,133 are from heathen homes; 246 baptisms are reported by them. They conduct a Home for Children of Missionaries in this country at a cost of $1,259.

XIII.—Executive Committee Woman's Mission Society. Auxiliary to Southern Baptist Convention.—This Society has been formally organised within the year. The Ladies' Auxiliaries, however, during the year ending May 1, 1888, contributed $15,554 to regular Southern Baptist Convention Missionary Society.

XIV.—Free Baptist Woman's Missionary Society (organised 1873).—The Society supports Miss Combs, Miss Butts, Miss Hattie Phillips, Mrs. Smith, Miss Ida Phillips, and Miss Bacheler. The work of this Society is located at Bengal, India.

XV.—Woman's Auxiliary to the Board of Missions of the Protestant Episcopal Church (organised 1871).—A summary of the year's work, 1887–8, shows that the work was carried on in 48 dioceses and 12 missionary jurisdictions, by 48

diocesan and many parish branches and individual members of the Woman's Auxiliary. They conduct home and foreign work. They raised last year over $25,000 for foreign missions.

XVI.—Woman's Foreign Missionary Society of the Methodist Episcopal Church (organised 1869).—The work of this Society is conducted by 10 co-ordinate branches. This is purely a foreign mission in papal and pagan lands.

The administration of the Society is in an Executive Board, composed of three delegates from each branch, that meets annually. This Society is independent, in that it selects its own missionaries and disburses its own funds, subject to ratification by Missionary Board.

The home statistics are as follows: Auxiliary societies, 4,264, with 109,271 members; young ladies' societies 408, with 6,689 members; children's bands 777, with 11,208 members—making total organisations 5,449, and total membership 127,178; life members 9,451; honorary managers 452; life patrons 71; conference secretaries 76; and district secretaries 279. Over 13,000 mite-barrels have been distributed, to gather up the fragments. The treasury, that great barometer of Christian life and sympathy, has risen to a mark never before reached in the Society's history. The whole amount contributed was $206,308.

One hundred and sixty-two missionaries have been sent out to foreign fields, of whom 26 were medical missionaries and graduates of medical colleges. The Society has work in Japan, Korea, China, India, Malaysia, Bulgaria, Italy, South America, and Mexico. There are now 92 American missionaries in the field, 10 of whom are medical graduates, with 100 Zenana teachers and assistant missionaries, 308 Bible-women, over 200 city and village schools, with orphanages, ten boarding-schools, hospitals and dispensaries. The Society has raised $1,886,624 = £339,325. In Germany there are 33 auxiliaries, with 487 members; and Switzerland 14, with 497 members. The amount contributed by both American and European Germans in the year 1887 was $3,005.

The *Heathen Woman's Friend* has a circulation of 20,293, and has not only been self-supporting from the beginning, but from its income many millions of pages of miscellaneous literature for gratuitous circulation have been printed. The Society,

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in addition to its annual contributions, has raised an endowment fund of $20,000 for the establishment of a *Zenana Illustrated Christian* paper in India. The first copy appeared in 1884. It is now published in four of the languages of India, and about 5,000 copies are issued every month. A German paper has also been established, and has about 1,700 subscribers. A large number of leaflets, both in English and German, are issued annually. Medical work is carried on in Korea, China, and India, where there are hospitals and dispensaries. There are three homes for the homeless women, and three orphanages. The Society has homes for its missionaries in all these fields.

XVII.—Woman's Foreign Missionary Society of the Methodist Episcopal Church (South) (organised 1878).—This vigorous Society was organised in 1878 at Atlanta, Ga., and has just celebrated its first decade. The movement was new among Southern women, who, by education and association, are eminently conservative, and at first many stood aloof, but signal success marked their efforts, and at the close of the first year a good strong organisation was reported. Each succeeding year has marked an advance, until now their home work is represented by 2,399 auxiliary societies and 56,783 active members. Some 338 new organisations have been added during the year, with 553 members. They report 750 children's bands, with 23,907 members; but these are included in the aggregate; life-members, 1,250. The secretary says:—"The growth of the work is of secondary importance compared with the spirit of Missions that has been kindled in the hearts of not a few."

The foreign work is represented by 22 missionaries (1 medical and 1 trained assistant), 43 teachers and assistants, 7 boarding-schools, 19 day-schools and 862 pupils; hospital, 1; Bible-woman, 1. Their work is in Mexico, Brazil and in China, also among Indians.

Receipts since organisation.—Their receipts since organisation amount to $355,345.

XVIII.—Woman's Foreign Missionary Society of the Methodist Protestant Church (organised 1879).—Its auxiliaries now number 300, with 40 mission bands, and a membership of 3,000. The first work adopted by the Society

exclusively its own was a girls' school in Yokohama, Japan. This school now numbers 60. Four of the girls taught here have been assisting the missionaries this past year.

This Society employs three missionaries. Work had been commenced in Nagoya, Japan. In four years it has raised $15,222.

XIX.—Friends' Missionary Society.—The work of this Society began in 1881. Since that time other societies have been formed, with a membership of 3,892, and in these years the amount of $27,840 had been raised. They have done much valuable service in stimulating the raising of money. These societies were entirely separate, and have had no bond of union, except that they were of the same denomination; but the need of a general organisation was felt, and so representatives of these societies were appointed to meet for this purpose, and in March last (1888) 70 delegates met in Indianapolis and organised The First National Missionary Conference of the Woman's Foreign Missionary Societies of Friends. The aim of this Conference was to adopt some basis of co-operation among the ten independent missionary organisations of Quaker women

The figures are as follows: Number of separate Missions, 4—Tokyo, Japan, Indian Mission, Mexico City, and Matamoras; Mexico co-operating with Friends' Missionary Committee in four Missions, viz.: Ramallah, Palestine, Monsourich, Syria, Mexico and Alaska. Number of missionaries, 8; number of schools, 4; number of churches, 1. Congregation at Tokyo, attendance from 35 to 50, not yet united in membership with Friends. Pupils in schools, 241; receipts for 1887, $11,288.

One of these eight missionaries, Miss Butler, is associated with the Methodist missionaries in Nanking, China, until the church founds a Chinese Mission of its own. The Mission in Tokyo has been especially prosperous, and accounts of conversions have been received in the India Mission.

XX.—Woman's Missionary Association of the United Brethren.—This association has been in existence 13 years. They have branch societies in every self-supporting conference and in many of the Mission conferences, and report 41 branch societies and 315 local, with an aggregate membership of 7,555,

life members 336, and 77 children's bands and 22 young ladies' bands. The summary given is as follows; 7 missionaries, 7 native missionaries, 5 day-schools, with an attendance of 192, church membership of 706, value of property $26,000. Five years ago they sent a missionary to work among the Chinese in Portland, Oregon. Up to this time over five hundred different Chinese have been in the school, and all have been taught more or less of the English language. Fifty-nine have professed faith in Christ and have joined the church. They have paid, as tuition and in subscription to the property and in collections for Missions, $2,545. They have paid $770.5 more than the native helper has cost. The Board has recommended opening a Mission in China.

The work in Africa has met with some obstacles by war, which scattered the people. At Rotufunk, a girls' home has been built, and is now occupied.

XXI.—Christian Woman's Board of Missions (Disciples) (organised 1875).—This Board is represented by 697 auxiliaries, an increase over last year of 168; a membership of 12,849, an increase of 1,840; mission bands 272, an increase of 117. The income amounts to $26,226, an increase of $1,500. The auxiliaries are distributed through 27 states and territories, District of Columbia, and Jamaica.

It should be remembered that this Society is both home and foreign. It has work in Jamaica and in India. The women of this Society have organised children's bands to the number of 272, a gain of 117.

XXII.—Woman's Missionary Society of the Evangelical Association.—This Society conducts work both at home and abroad; at home in Oregon and elsewhere, abroad in Germany and Japan.

The following are the footings of their statistical report: Auxiliaries, 78; members, 2,048; income, $1,854. Eighteen children's bands raised $120.

SUMMARY OF FOREIGN MISSIONARY WORK OF WOMEN OF UNITED STATES.

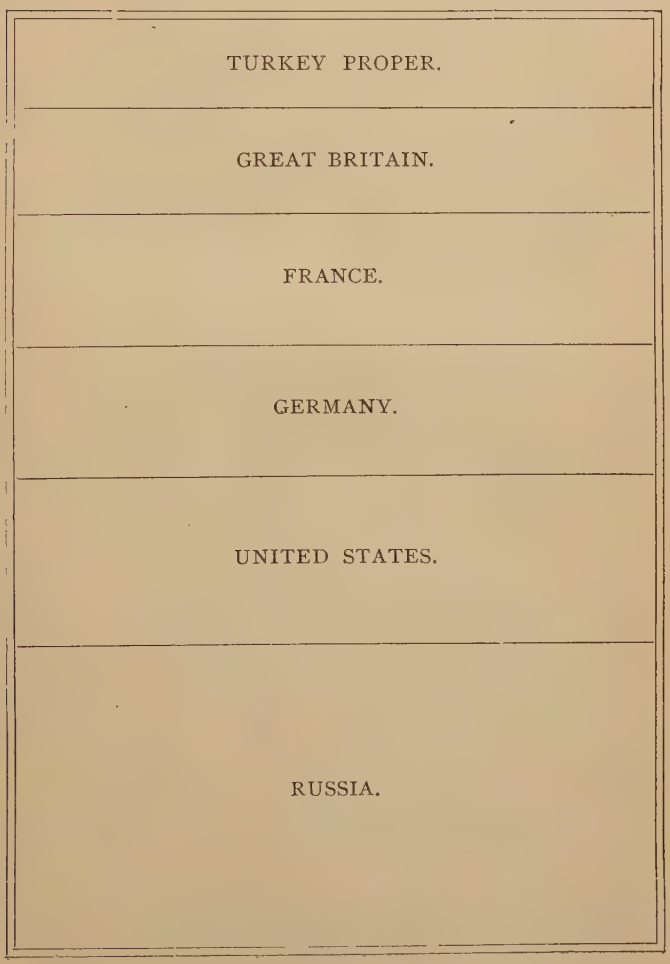
NOTE.—In the American Board's *Almanac*, for 1889, is found the following table, prepared by Miss Ellen C. Parsons, showing the missionary work conducted by the Women's Foreign Missionary Societies of the United States. The same explanations may be necessary as are found in the other table extracted from this valuable source.

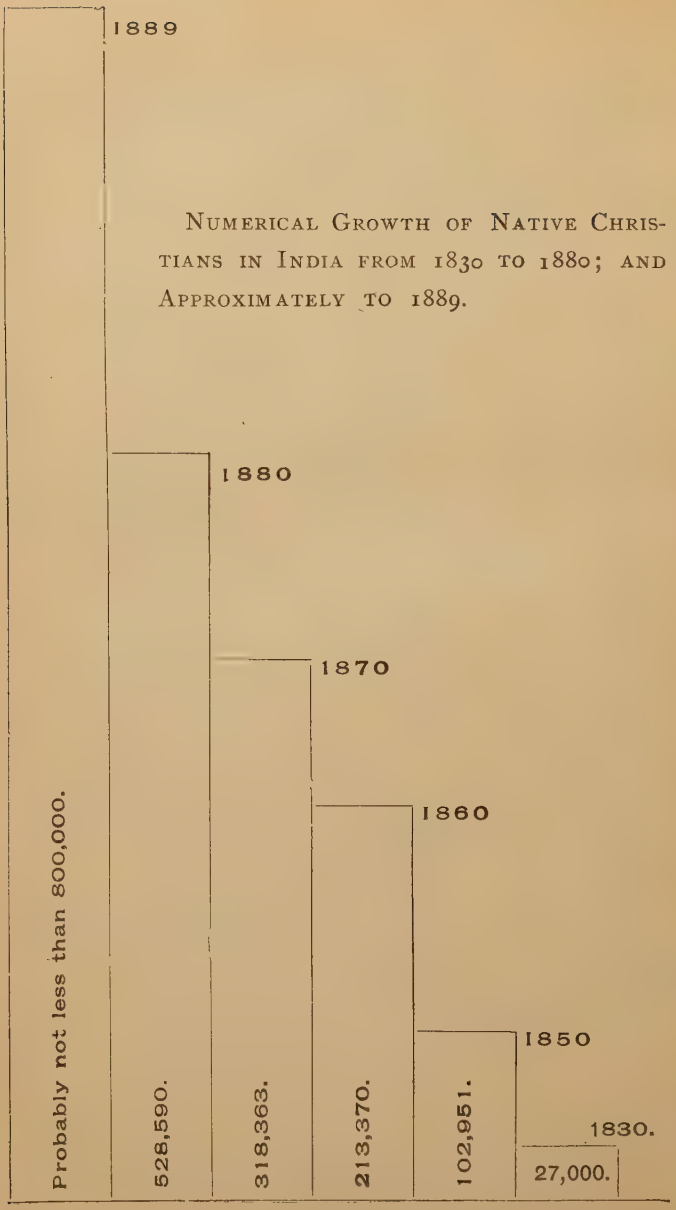
Churches and Societies.	Missionaries Supported.	Amount Contributed	
		For 1887-8.	From their Organisation.
		$	$
Woman's Union Mission. Soc., N. Y.	53	43,024	1,000,000†
Presbyterian (North) Five Boards	289	315,600	2,954,021
Southern Presbyterian	35	20,732	172,906
United Presbyterian	14	15,619	66,273
Cumberland Presbyterian	7	...	42,771
Woman's Board, Boston (Congr.)	108	97,620	1,651,329
Woman's Board of the Interior (Congregational)	61	51,117	481,175
Woman's Board of the Pacific (Congregational)	5	4,537	45,151
Methodist Episcopal, North	67	191,158	1,680,315
Methodist Episcopal, South	25	69,729	355,345
Methodist Protestant	3	7,217	25,000
Baptist, Woman's Board	38	75,369	760,606
Baptist, Western	30	36,328	313,626
Baptist, Southern	*	15,554	80,000
Baptist, Free	*	7,200	60,000
Reformed (Dutch)	*	17,535	144,206
United Brethren	3	...	65,472
Disciples (Home and Foreign)	*	26,226	144,516
Lutheran	3	7,488	38,000
Protestant Episcopal	*	24,425	214,412
Friends	10	11,287	40,000
Evangelical Association	*	488	*
Totals	751	$1,038,253	$10,335,124

* Incomplete. † About.

Diagram of Comparative Populations.

The population of India is equal to that of all of the countries named in this diagram. The whole space represents India.





Numerical Growth of Native Christians in India from 1830 to 1880; and Approximately to 1889.

FOREIGN MISSIONARY SOCIETIES OF THE DOMINION OF CANADA.

I.—The Domestic and Foreign Missionary Society of the Church of England in Canada.

This Society co-operates with the Society for the Propagation of the Gospel, and its work is consequently included in the report of that Society. They have, however, been contemplating independent work, and over a year ago took action looking to this result, which having been sent to the S. P. G. Society, that Society's Standing Committee adopted the following resolutions:

'1. That the Standing Committee could not advise the Canadian Board to enter directly upon the foreign field until they are morally certain of a revenue for the purpose of at least fifteen thousand dollars ($15,000) or three thousand pounds (£3,000) sterling per annum.

'2. That in the opinion of the Standing Committee it would, as a temporary arrangement, most effectively conduce to the attainment of the objects desired in common by the Church in Canada and by the S. P. G., that meanwhile the S. P. G. should receive any moneys entrusted to it by the Church in Canada for Missionary work among the heathen, on the understanding that the Society will be prepared to receive and place upon its list and pay out of the funds so contributed from Canada any well-qualified candidates who may be presented to it by the Canadian Church for work in India, Japan, and other heathen countries.

'3. That while the S. P. G. is unable to guarantee any grants in perpetuity, yet the Canadian Dioceses may rest assured that the Society will not allow them to suffer, so far as aid from England is concerned, in the event of the Board of Domestic and Foreign Missions entering directly upon the foreign field instead of sending their contributions through the Society for that purpose.'

'Henry W. Tucker, *Secretary.*

'July 14, 1888.'

On October 10th, 1888, the Board of Management of the Canadian Society in session in St. John, New Brunswick, adopted the following:—

'*Resolved*, That the resolutions of the Standing Committee of the Society for the Propagation of the Gospel, dated July 14, 1888, having been read, the Board begs to acknowledge the said resolutions with the most cordial thanks; that besides having the resolutions entered on the

minutes and published in the *Canadian Church Magazine and Mission News*, the Board will earnestly appeal to the Church in Canada to make up as quickly as possible the amount specified of $15,000 per annum, so that Canada may have her own missionaries in the Foreign Missionary Field, and meanwhile the Board earnestly hopes the Church will not only strengthen the S. P. G. by contributions for their great objects, but will send out young men of missionary zeal to represent the Church of Canada in the glorious work of labouring for the salvation of souls in heathen lands.'

II.—Missionary Society of the Methodist Church (Canada). (Organised 1873.)

This Society conducts considerable work amongst the Indians. In the British Columbia Conference it reports 1,413 church members, under some 12 Canadian and native workers. The Manitoba Conference has 13 missionaries, with 1,149 members. The Toronto Conference has work among the Indians on Georgina and other islands, with 4 missionaries, and 432 members. The London Conference, the Niagara and the Guelph, Bay of Quinte and Montreal Conferences support Indian work in their respective localities, having together 10 missionaries and 1442 members. In Victoria, work is carried on among the Chinese.

Japan (1873).—The only foreign work of this church, strictly speaking, is in Japan, with Missions at Tokyo, Shidzuoka, &c., with the following result:—

Missions.	Missionaries.	Members.	Increase.
Tôkyô.	D. McDonald, M.D. (in Canada). C. S. Eby, D.D.	3	...
,, (Ushigome) . .	Yamanaka Emu	67	23
,, (Tsukiji) . .	Iidzuka	101	13
,, (Shitaya) . .	Toyama Kohei	175	82
,, (Azabu) . . .	Hiraiwa Yoshiyasu (in Canada) . .	265	145
,, (Anglo-Japanese College)	Geo. Cockran, D.D. . . . . R. Whittington, M.A. . . . . T. A. Large, B.A.	...	...
Shidzuoka	Kobayashi Mitsusu . . . . . F. A. Cassidy, M.A. (to teach in Government College) . . . . . C. T. Cocking	202	38
Fujieda	Evangelist	68	57
Numadzu.	Hashimoto Bukushi	105	33
Hamamatsu	Evangelist	156	105
Kofu and Inadzumi .	Tsuchiya Hikoroku, and Evangelists.	144	1
	Totals	1,283	497

III.—The Foreign Mission Committee of the Presbyterian Church in Canada.

This Society conducts work among the North American Indians, at a dozen principal agencies and reserves. It also has a Mission to Chinese in British Columbia, now numbering about 8,000. It contributes through Scotch Societies to support of work among the Jews. It also sustains Missions at 5 principal places in Trinidad and Demerara. It has a very interesting work in China, India, and the New Hebrides Islands. The New Hebrides work was begun in 1872, and is well established on Effate and Erromanga, of the New Hebrides group. But the event of the year is the occupation of a new field on the Island of Tongoa, a small isle on the south side of Santo, about one mile long, about an eighth of a mile distant from Santo. From this point about a dozen islands can readily be reached. This new Mission has been opened by Rev. Mr. Annand and wife. This work is not supported by this Canada Society alone. The Free Church of Scotland, the Presbyterian Churches in Victoria, Tasmania, New Zealand, South Australia and New South Wales aid in meeting the expense. The work in China is established in Formosa, at Chefoo, North China, and is just begun in the province of Honan. The Formosa Mission has not a vacancy in all the field, in its stations hitherto adopted. All its preachers are students, all preaching for a time, and returning for periods of study, whether literary, medical or theological. The Chefoo Mission reports 2,650 baptised members. Honan has been selected as a Mission field, to be occupied by missionaries sent under the student voluntary movement, as developed among the graduates of Knox College and Queen's University, who proposed each to sustain a missionary in some foreign field. The Mission to Central India is well-sustained. It has a Canadian staff of 9, and at Indore a native staff of 1 catechist, 1 theological student, 1 colporteur and 4 Bible-women. The college and high school staff numbers 1 principal, 2 professors, 1 head-master and 11 teachers. That at Mhow has a staff of 14, that at Ratlam 6, of Neemuch 7, and 6 teachers in the Anglo-vernacular School. The staff at Ujjian consists of 4 teachers. The Canadian Mission College was opened July 1887. A Hospital for Women was opened also in

that year, and during the year 6,092 patients were treated at the Society's Dispensary, and 411 professional medical visits were made in the homes of the people.

IV.—Canadian Baptist Foreign Missionary Society.

The Baptists of the Dominion of Canada conduct their foreign missionary work through two societies, with which Ladies' societies co-operate. We first mention the Baptist Foreign Missionary Society of Ontario and Quebec, organised 1866. The twenty-first annual report of the Society gives its income as $15,219. Its work lies in India, and the principal stations are Coconada, North Coconada, Tuni, and Akidu. There are 9 foreign missionaries in all at Coconada, with 1 native ordained minister, 12 other preachers, 1 colporteur and 9 teachers, with 4 churches and 418 members. Tuni has 57 members. The aggregate of church members is 1330, 65 of whom were baptised during the year. There is a boarding-school for Eurasians at Timpany, and a Seminary at Samulcotta.

V.—Foreign Mission Board, Baptist Convention of the Maritime Provinces.

This is the agency of the Baptist Churches of Nova Scotia, New Brunswick and Prince Edward's Island. Its receipts last year were $8,825, and its expenditure $10,269. It conducts work in India, its missionaries working in harmony with those of the Ontario and Quebec societies. It occupies three principal stations, to wit, Bimlipatam, Chicacole, Bobbili. At Bimlipatam are 4 missionaries, 3 unordained preachers, 1 colporteur, 1 teacher, 3 Bible-women, and 2 churches. The Gospel has been preached in 51 villages. Chicacole has 1 missionary and his wife, with 5 native preachers, 1 colporteur, 2 Bible-women, 2 teachers, and 2 churches. Membership 59. It has a boarding-school and day-school. At Bobbili are 3 native preachers, 2 Bible-women and 2 colporteurs, with 16 church members. The colporteurs have been busy, one visited 69 villages, another 136. In the girls' school 60 have been enrolled.

SUMMARY.—CANADIAN BAPTIST.

Names of Fields.	No. of Resident Missionaries.		No. of Native Preachers.		No. of Colporteurs.	No. of Bible Women.	No. of Students at Seminary.	No. of Churches.	No. of Members.	Contributions of Christians (not including those of the Missionary).			Sunday Schools.			Day Schools.			No. of Villages in which Christians reside.
	Male.	Female.	Ordained.	Unordained.									Number.	Teachers.	Average Attendance.	Number.	No. of Christian Teachers.	Average Attendance.	
Samulcotta Seminary* . .	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Coconada	3	3	4	13	1	7	21	5	463	262	...	...	4	18	140	10	11	70	40
Bimlipatam	1	2	...	5	1	1	...	2	41	†	...	...	1	4	26	1	1	15	2
Chicacole.	1	2	1	5	3	3	2	2	66	114	2	6	2	5	44	2	3	35	7
Tuni	...	...	...	8	...	6	2	1	67	30	6	5	...	...	...	2	2	12	12
Bobbili	1	1	...	1	2	2	...	1	17	†	...	...	1	4	365	2	2	40	3
Akidu	...	...	1	22	1	1	25	7	1,385	150	0	0	1	5	50	22	25	265	71
Totals	7	9	6	54	8	20	50	18	2,039	...	...	...	9	36	2,965	39	44	437	135

* In session only three months.

† Not reported.

WOMEN'S FOREIGN MISSIONARY SOCIETIES OF CANADA.

(1) WOMEN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH IN CANADA.—WESTERN DIVISION (organised 1876).—They sustain work in India, Formosa, New Hebrides, Trinidad, and Honau, China, and amongst the Indians of Manitoba and the North-West.

SUMMARY

HOME WORK.

Number of Mission Bands	124
Number of members in Mission Bands	3,829
Number of Auxiliary Societies	351
Total membership	12,854

FINANCES.

Contributed by Mission Bands	$5,273.25
Contributed by Auxiliaries	19,856.19
Contributed from other sources	528.00
Total amount contributed	$25,657.54

(2) WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH OF CANADA.—EASTERN DIVISION (organised 1877).—The grand total of the receipts of the Society for the year ending October 17th, 1887, which is the latest report available, amounts to $5,091.

(3) THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETIES OF ONTARIO AND QUEBEC, CANADA.—The work of this Society is represented by two sections, Eastern Ontario and Quebec and the Society of Ontario. It has been in operation over 11 years.

The section of Eastern Ontario and Quebec is represented by 47 mission circles, and raised during the past year the amount

of $1,555.80, while the Society of Ontario is represented by 150 circles, and money raised $4,626.74, or the two sections, exclusive of balance of previous years, $6,182.54.

Work is carried on in India at Akidu, Coconada, Samulcotta, and Tuni, all in the Telugu country.

Three Eurasian women are employed, and report more work than they can do. A successful girls' school is reported at Coconada. Miss Alexander, of Toronto, sailed during the year to recruit the Mission. A Zenana house has been built at Coconada.

(4) Woman's Baptist Missionary Union of the Maritime Provinces (organised 1870).—Its home territory includes Nova Scotia, New Brunswick, and Prince Edward's Island.

The Society supports its own missionaries in India, and contributes to the support four of the men employed by the parent Board. With much misgiving they appropriated at the beginning of the year $3,500, but rejoice at its close over an income of $1,735 in excess of that, and $258.30 given to the Home Mission Board. Total income $4,493.30.

(5) Woman's Missionary Society of the Methodist Church, Canada.—The work of this Society in Canada is divided into branches, as follows: Western Branch, Central, Eastern, Nova Scotia, New Brunswick, and Prince Edward's Island. To these branches there are certain districts auxiliary as follows: St. John's East, St. John's West, Winnipeg and Qu'Appelle.

The tabulated statistics are as follows: auxiliary societies, 138; members, 4,086; life members, 237; mission bands, 49; with 1,711 members. For the year 1887 the amount of money raised was $14,197.51. The amount since organisation in 1881 is $46,909.46. Twelve missionaries have been sent to the various fields.

This Society has no missionary periodical of its own, but edits a department in the *Outlook*, a periodical of the Board. The foreign work of the Society is in Japan, the home work throughout the provinces. The Crosby Home at Port Simpson, B.C., is in a flourishing condition. There are now 20 girls in attendance. The McDougall Orphanage and Training In-

stitution among North American Indians has 10 boys and 8 girls. A mission-school for girls (French) has been established at Actonvale, with 25 pupils, 14 of whom have been converted during the year.

The girls' school in Tokyo, Japan, has been crowded to its utmost capacity, having 127 boarders and 100 day pupils. Fifty of these have been converted and baptised. There are now 65 native Christians in school. Much attention has been given to evangelistic work and the training of native Christian women for work among their own people. A special donation of $1,000 was given the past year to open work in another station in Japan; Shidzuoka was selected, and a building free of rent secured for two years, and Miss Cunningham has recently reached Japan, to take charge of this work. Arrangements were also made for aiding the Chinese girls in Victoria, B.C.

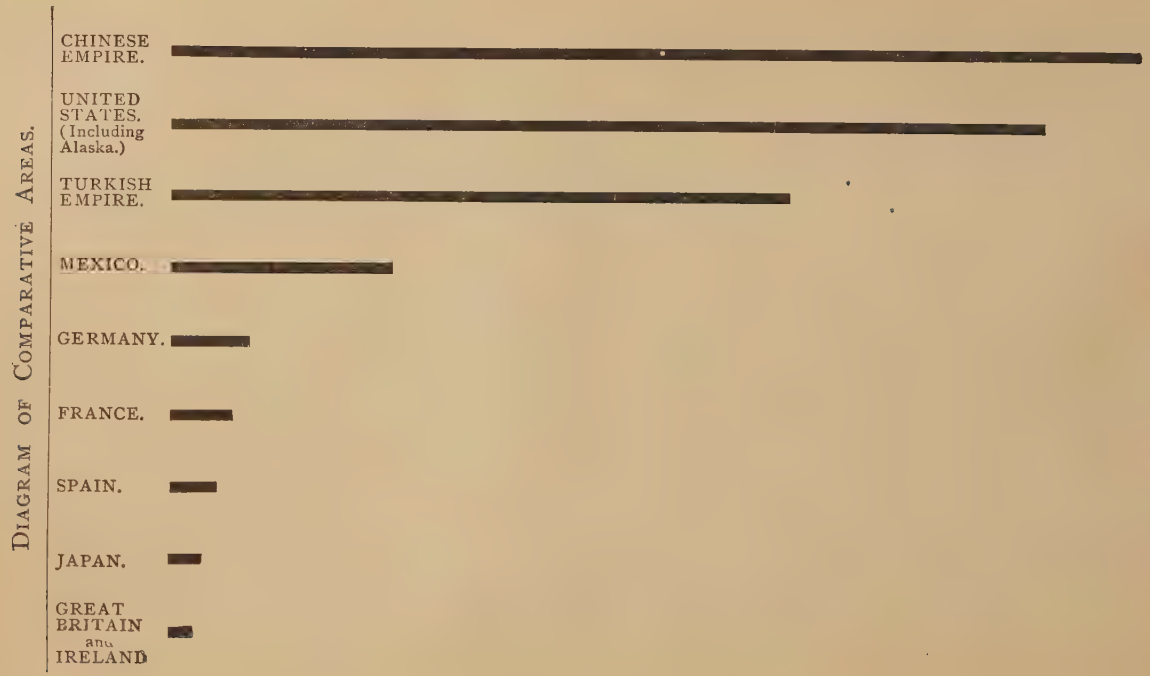


DIAGRAM OF COMPARATIVE AREAS.
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UNITED STATES. (Including Alaska.)
TURKISH EMPIRE.
MEXICO.
GERMANY.
FRANCE.
SPAIN.
JAPAN.
GREAT BRITAIN and IRELAND

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